

# THE MONTH

MAY, 1948

Vol. CLXXXV EIGHTY-FOURTH YEAR

No. 970

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PUBLISHED BY LONGMANS, GREEN & CO., LTD.

6 & 7 Clifford Street, London, W.1

EDITORIAL OFFICES:

114 Mount Street, London, W.1

MANAGER'S ADDRESS:

Manresa Press, Roehampton, S.W.15, to which Annual Subscriptions, 20s., post free (U.S.A. \$4.50), should be sent.

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IMPORTANT NOTICE

# THE MONTH

A Catholic Review, conducted by the Jesuit Fathers, and edited  
from : 114 MOUNT STREET, LONDON, W.1.

PUBLISHED BY LONGMANS, GREEN & CO., LTD.  
6 & 7 Clifford Street, London, W.1

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*THE MONTH* WAS FOUNDED IN 1864, and among its earliest contributors were Cardinal Wiseman and Cardinal Newman, Newman's well-known *Dream of Gerontius* first appeared in its pages. It is now in its 84th year.

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## ANNUAL SUBSCRIPTION

(From January, 1947) : £1 per annum (*eleven* numbers, post free).

Individual numbers : Two Shillings each (plus postage).

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*Orders and Subscriptions to :* THE MANAGER,  
MANRESA PRESS :: ROEHAMPTON :: LONDON, S.W.15

# THE MONTH

VOL. CLXXXV

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## EDITORIAL COMMENTS

### East and West

"EAST is East and West is West," Rudyard Kipling assured us long ago and proclaimed them worlds apart which would never meet. He was speaking, of course, of another portion of Asia than that with which Europe is now confronted. This "other" Asia and the Western world are meeting to-day along a sharp line of demarcation and in a series of unpleasant shocks. The division of Europe into an Eastern and Western sector is hardening fast, and the offensive in this "cold war" (for it is nothing less) is still with Soviet Russia, behind and in control of Eastern Europe. It may be, as the *Daily Mail* for April 2nd suggested, that Russia realises that time is no longer on her side, and is therefore increasing the tempo of her war of nerves. But certainly at the back of local stresses and strains is the Soviet determination to master the whole Continent of Europe.

During April the point of major stress has been Berlin, where the Russian authorities have created as many difficulties for the other occupying Powers as they dared. Their motives were doubtless mixed. Among them, the desire to show a strong hand after the failure of the Communists in the Berlin municipal elections; as also the longer-term intention of squeezing the Western forces out of the German capital. They hope that, if the situation is made sufficiently awkward for the other "Allies," many people in Britain and France, and some perhaps in the United States, will advocate withdrawal from Berlin to avoid open war.

In its issue for April 4th—that is prior to the crash of the British air liner in Berlin—*The Observer* made several important points in a long article. A voluntary or forced retreat from Berlin, it argued, would be a deadly blow to the prestige of the Western Allies in Germany:

The Germans in the Western zones would feel that what was happening to the Berliners to-day would happen to them to-morrow. No place in Germany has more courageously opted for the West than Berlin. Berlin is the one place in Germany, where the Western Allies are genuinely popular.

In the municipal elections of Berlin the Communists were routed in spite of the Russian threats. Hundreds of thousands of Berliners have literally staked their lives on their trust in the Western Allies.

If that trust were disappointed, the moral effect throughout Germany would be profound and disastrous. Nor would the effect be confined to Germany. All those nations which now with a kind of trembling courage hold the threatened marches of the Western world would read the news with a sinking heart. It would be taken as a proof that the West will always yield if pushed hard enough and demoralisation would spread.

The article continued by stating that the Russians do not intend to risk war in their attempt to force the Western Powers to retire. What they are trying to do is to create a situation in which the Western Powers would have to risk war in order to remain. This is why their tactics have been directed not against Allied positions in Berlin but against their communications with the city. "For inside Berlin the Russians would have to shoot to move the Allies: outside, the Allies would have to shoot to remove the Russian road blocks."

The regular supplying of Berlin by air—the article concluded—would no doubt be an operation of some magnitude. It might call for the building of aerodromes. But the cost, effort and sacrifice required would be tiny compared with any operation in a real war, and the issue at stake is greater than in almost any such operation. Moreover, the threatened discomfiture would be turned into a triumph.

There could be no more impressive demonstration of Western determination and technical superiority than the daily spectacle of the great Western air fleets filling the skies of Eastern Germany on their life-preserving errands to and from Berlin. What is now on, is a war, bar the shooting. Instead of bewailing the cold war that Russia has forced on us, let us be thankful it is at least a kind of war which can be won bloodlessly by determination, effort and clarity of mind and steadiness of nerve.

### **The Battle for Germany**

**T**HIS struggle for Berlin is part of the wider battle for Germany. The Russians have made it abundantly clear that they would not be content with a divided Germany; they want a united Germany under Communist, and consequently under Russian, control. The Western Powers, on the other hand, would be content for the time being with an organized Western and Southern Germany, consisting of the three non-Soviet zones and containing roughly two-thirds of the German population. Such a Germany, receiving assistance from the United States, could restore its economy to a certain extent, cease to be a drain on the Allied Powers, and play its part in the consolidation, economic and political, of Western Europe. In time this Western Germany would aspire towards a reunion with Eastern Germany. On the supposition that Western Europe, including Western Germany, will recover and enjoy a better standard of living, and more stable political conditions, than obtain at present, both Western Europe as a whole and Western Germany will exercise a strong influence on the peoples of Eastern Europe—an influence



which Russia and her Communist governments in Eastern Europe would find it very difficult to counterbalance or overcome.

A withdrawal of the occupying Powers from Berlin would be a grave incident in this battle. It would leave the capital and focal point of Germany in Russian hands completely, and it would be used by the Russians as a rallying centre in their campaign for a united Germany.

There is another aspect of these Berlin manoeuvres which should not be overlooked. If the struggle for Berlin is part of the larger struggle for Germany, the fight for Germany is itself part of the battle for Europe. Russian offensive tactics are readily switched from one sector of the European front to another. In the North, Russia has registered recent political successes, as in the military alliance forced upon the Finns—a movement that may indicate future pressure upon Sweden and Norway. In the South, however, the Russians have sustained reverses. The Allied position in Greece is being more firmly held. The decision of the Western Powers that Trieste must be returned to Italian sovereignty was a blow to Communist influence in Italy. It would seem that, already in March, the Russians had realised that the chances of a Communist triumph in the Italian elections were slight, and the risks attendant upon a Communist seizure of power after the elections too dangerous to be entertained. The switch of offensive tactics to the centre—in this case, Berlin—may well have been the consequence of this realisation.

### European Recovery

THE passage of the Foreign Aid Bill through the United States Congress and Senate has given great heart to Europe. No one should underestimate our indebtedness in these difficult days to the policy, and generosity, of the U.S.A. If ever there has been a need to call in the New World to redress the balance of the Old, it has been in these post-war years. And the New World, as far at least as concerns the United States, has responded splendidly. In his April Budget speech Sir Stafford Cripps paid due tribute to this American aid, of which he spoke as “an event of the most profound world significance.” He added: “At this moment of doubt and difficulty in world affairs it comes as a light and a hope to the freedom-loving peoples of the world.”

Yet the assurance of this generous New World assistance must not blind the peoples of Europe to the realities which have to be faced. The Survey recently published by the United Nations' Commission for Europe does not mince matters. It points out that, prior to the 1939-1945 war, trade within Europe amounted to roughly one-third of world commerce; now, the proportion is only one-sixth. The framework of Europe has been shattered. Germany, at Europe's centre, is but very slowly recovering from shock and destruction.

German experts are no more than a trickle, whereas in the past the prosperity of the Continent depended, to a marked degree, on German coal and iron and manufactured goods.

Britain, which once imported more goods from the Continent than any other country, is now compelled to balance her trade with one European country after another instead of pursuing her traditional policy of Free Trade.

Further, the European situation must always be seen in the light of the artificial division of the Continent into two practically sealed compartments. And Europe economically is one whole, just as it has one civilization and one culture. Eastern Europe normally provided grain and food stuffs for the West; the West, the products of industry for the East. To-day the flow of grain from East to West has almost ceased. Europe, which once found on the one hand its own food-stuffs and on the other its coal, iron and steel, has now to look for both to the American continent.

This artificial division of Europe cannot, in the long run, endure. For the time being, aid from the Americas must help the Western European countries to tide over the immediate crisis; but this outside assistance cannot develop into a permanent feature. These countries must learn—through self-help and mutual help—to put their economies in proper order and to work in close co-ordination. They must so harness their possibilities and resources that it will soon be obvious that energy and vitality are to be found in responsible democracies.

### The Problem of Spain

ON the economic plane much good has already been achieved by the association of the sixteen countries which desire to benefit from the Marshall Plan; on the political plane by the Brussels alliance between Britain, France and the three Benelux States.

Reflection on this question inevitably suggests the problem of Spain. I have frequently urged that you cannot have full co-operation in Western Europe if you exclude Spain, and that by no manner of principle whatsoever can you refuse to have relations with the present Spanish government on the grounds that it is totalitarian ("authoritarian" would be a more suitable word) while you were and are prepared to have relations with governments far more evidently totalitarian in character. It is curious, to say the least of it, that with the threat of Communism so clearly before us in Europe, we should be unwilling to live on reasonable terms with the Spaniards who defeated the efforts of Communism to engulf their country; whereas, presumably, we should have been ready to collaborate with Spanish "Titos" or Dimitroffs, had those efforts been successful!

I suspect that the British and French disinclination to co-operate

with the present Spanish government is as much psychological as political. It would demand courage, and possibly some unpopularity, to alter an attitude that has been persisted in so long. Nevertheless, our present attitude seems to me both wrong and foolish from several points of view.

In the first place, Spain has a part to play in the recovery of Europe which it cannot play effectively as things stand. Of course there are commercial relations. Quite recently the Corporation of Madrid ordered from Leyland Motors 43 "double-decker" motor-buses for the Madrid traffic; and this is not the only commission which Leylands have for Spain. The Spanish contribution to the European programme could be considerable, and in point of fact it is being blocked.

Secondly, one glance at the map of Europe will show how important strategically is the position of Spain. It is the cornerstone in the group of Western European countries and, geographically, holds them together. Further, it is an obvious bridgehead—the most obvious bridgehead—between the United States and Europe, in the event of actual hostilities. It is also the bridgehead between Western Europe and Northern Africa, a region now of the utmost strategical significance. Realistic factors of this kind ought to weigh more heavily with European statesmen than ancient prejudice, or even their dislike of a system of government different from that in most other Western European lands.

For a long time it was fashionable to condone red totalitarianism, and to inveigh fiercely against anything that smacked of "totalitarianism" of another colour. This mood is passing, and with it there should pass unrealistic standards of judgment. In writing this I am holding no brief for the Spanish government—that is not my point—though I strongly suspect that much of the criticism levelled against it is biased and untrue. And this suspicion is confirmed by knowledge of the source from which most of this criticism has derived. My point is that the problems now confronting the governments of Western Europe must be faced with as little prejudice, and as much realism, as possible. They will be faced more effectively if a *modus operandi* can be secured between Spain and the other Western Powers. To say that such collaboration would be a sop to "Fascism" is to use silly words in the teeth of hard facts. I can think of nothing that would modify and broaden what are said to be the harsher features of present Spanish rule than a closer and cordial relationship between Spain and these other countries.

### The British Effort

THE efforts of Britain to overcome her economic crisis without deserting her traditional methods in finance awaken interest and sympathy in all free countries. Yet the difficulties are very

great. The April Budget speech showed that the net income on investments abroad in 1947 was £24,000,000 less than in 1946, and £124,000,000 less than in 1938. Some more foreign assets had to be sold: the charges on war-time borrowings had to be met. In addition, there were, during 1947, heavy transfers of profits by foreign firms operating in Britain.

The chief problem continues to be that of reducing the gap between imports and exports. The gap is still there. This means a continuance of the austerity régime, the severe limitation of imports, particularly from the hard currency countries. Whether and to what extent this austerity will be lightened through the Marshall Plan is not clear. But the Chancellor of the Exchequer in his Budget speech held out few hopes. "The European Recovery Plan" he stated "does not solve our problems nor those of Western Europe." We still have the task, he continued, of redressing within the next four years the gravely unbalanced position between the Western hemisphere and Western Europe, so that at the end of the period we shall no longer require extraordinary outside help. This period must be devoted not to the improvement of our standard of living but to the strengthening and development of our resources and those of Western European countries.

Production must be increased. The dangerous gap cannot be closed or even narrowed by austerity measures alone. And austerity is no incentive to production unless it be clearly borne in mind that greater production is the only remedy. The 1948 Budget, by its changes in the incidence of income-tax, and its wider range of allowances, endeavours to provide a further incentive to work, particularly in certain wage groups in which a production lag has been notorious. Targets for production can be set and have been set; but the Chancellor wisely remarked that planning is not everything. "Since we are and propose to remain a democracy, we must remember that an economic plan is not something of which any government can guarantee the execution. The plan lays down the necessities of the situation. What we, as a nation, must do is to get the best results for the people as a whole." He added a warning to the House of Commons against the danger of developing plans which have no real relation to the facts of the present situation, because the Government was dealing with production by human beings, who could not and must not be treated as though they were pieces of machinery. It was because of this over-riding importance of the human factor that the Government intended to give producers the fullest information about the existing economic situation and the targets at which it proposed to aim. This is sound sense, very different from the easy talk of the confirmed planner; and it reveals a properly democratic conviction that only through a combined national effort, guided rather than enforced by the Government, can the present difficulties of Britain be overcome.



Vigorous attempts are to be made to counter the perils of inflation, including the creation of a large Budget surplus in 1948. During 1947, the Chancellor declared, many signs of inflationary pressure had been noticed. Among these, the demand for labour and materials had been excessive; costs, profits and wages had risen throughout the year; the pressure of the black market continued in some spheres, and the Government experienced considerable difficulty in devoting sufficient resources to those kinds of production that were most urgent for the country, but were not necessarily most profitable or attractive to the producer.

The one debatable feature of the Budget was the special levy on capital, introduced for 1948. The Chancellor insisted that it was an isolated levy and would not be repeated. But no Chancellor can bind his successors, and such levies are at best borrowings from future years. They affect not so much the very rich as a proportion of the middle classes whose "unearned income" (to use that specious term) is usually the result of past hard work and thrift and a sense of personal and family responsibilities. Doubtless the Budget intention is to reduce spending, and so counter the risk of inflation; but Socialistic legislation of this kind may defeat its purpose, and actually encourage the spending it seeks to avert. Socialism generally does discourage saving. The worker does not save because he tells himself that the State will provide; those better-off begin to live on their capital on the grounds that its value may shortly decline, or that the State may take it away.

### The New Police State

**R**EPORTS from Czechoslovakia indicate how rapidly that country, once appreciated for its sturdy hold upon democracy, is being transmuted into a police State on the familiar Bolshevik model. Employment exchanges in Prague are crowded with men dismissed from their offices on political grounds. The exchanges have the power to send them down the coal mines or to agricultural work, and in several cases this has been the fate of highly-placed and intellectually-valuable men. Pressure to join the Communist Party continues, and the numbers of the party have arisen by several hundred thousand since the Communist *coup d'état*!

The Central Communist "Action Committee" of the so-called National Front has decreed that all those charged with offences against the new democracy, such as speaking against the government, disseminating untrue reports, listening in to foreign radio stations and encouraging others to do so, are to be excluded from any participation in public or political life. They may not be members of any political party or of a Trade Union or of any association, and they will probably be excluded from the electoral roll.

A "Retribution Decree" has been brought back into force, and



peoples' courts established until the end of 1948. All prominent judges for these courts must be selected from the Communist-controlled association of partisans and ex-political prisoners. Penalties and fines have been drastically increased. Illegal attempts to cross the frontier are punishable with 15 years' imprisonment.

One of the most serious features in the rapid Communisation of the country is the conversion of education into a system of Communist indoctrination. A single school system has been instituted. The importance of political formation is being emphasized, and pupils have been urged to report any tendency on the teacher's part towards a "negative attitude." New text-books are being printed. The portrait of Stalin must be given a position of prominence in the classrooms, and teachers are to explain to the children the debt of gratitude owed to Stalin and Soviet Russia for the "liberation" of Czechoslovakia. In the universities, Leninism, Stalinism, and the achievements of the 1945 revolution are compulsory subjects.

All youth organizations have been brought under the control of the League of Youth, a Communist body. Sports associations, including the Tourist Club and the Ice Hockey Club, as also Catholic Gymnastic Clubs, have been merged into the Sokol, which itself has been politically purged. All associations must have their executives and activities approved officially or they will be dissolved.

Within less than two months all freedom of association has practically disappeared from Czechoslovakia. It is yet another instance of what happened in European countries where Communists have seized control. It is another—and, let us trust, a final—warning of what Communists in every country stand for and intend to realize wherever and whenever the opportunity is offered them.

### The Purge in the Civil Service

**T**HIS vision of the Communist *coup d'état* in Czechoslovakia justifies a thousand times the modest measures taken by the British Government against Communists in the Civil Service. It is a principle, fairly long established, though not so long as most Englishmen imagine, that there shall be no discrimination against individuals in Britain for reasons of their religious or political views. In a general way that principle is very sound. One has seen the disastrous consequences of its denial in totalitarian lands. It has, however, to be remembered that the Communist Party in Britain, as elsewhere, is not a political party in the recognized sense, but a group of individuals whose allegiance is to a foreign Power. They are agents of this foreign country, carrying out its instructions, obeying its directions, completely oblivious of their natural loyalties to their own land. It is clear enough that no Communist can be a loyal Englishman. He is always a potential traitor, and this potentiality will be converted into actual fact when the Kremlin or the

Cominform demands it. The report of the Royal Commission on Soviet espionage in Canada has shown what a danger is every Communist to his country.

It was wise, therefore, for the Government to decide that members of the Communist Party, who are employed in posts of special trust in the Civil Service, or have access to secret information, should be removed. So far, so little. The question suggests itself whether persons whose reliability is so uncertain ought to be tolerated in any department of the Civil Service. The Service would be more assured of loyalty if normal Englishmen replaced these who have given their allegiance to a foreign Power. There is a good deal in the argument that it is better openly to tolerate a revolutionary minority than to drive it underground: but that does not mean that members of this minority should be retained in positions where they might, under eventualities, do very real harm to their own country. The same argument applies to Communists who have succeeded in occupying important, and indeed key, positions within the Trade Union movement: such men could be capable of greater mischief than Civil Servants.

Speaking on March 4th, Mr. W. J. Brown, M.P., hinted that many Communists were serving at the headquarters of the Air Ministry. He knew of one, he asserted, because this man was the president of Mr. Brown's own union, and he had reason enough to know both of his existence and his unpleasant qualities. He spoke of a Cabinet Minister who had a Communist as his private secretary. More recently, Mr. Douglas Hyde, former news editor of the *Daily Worker*, declared that this Communist organ was publishing facts and figures which could have come only from inside government sources. He added that information that should be known only to Cabinet Ministers and Civil Servants was being passed on to leaders of the Communist Party in Britain.

Maybe, the Government is of opinion that these leakages are not sufficiently alarming to justify an alteration of traditional British policy. But evidence of the dire results of such infiltration in Continental countries should make us err, if err we must, on the side of prudence and patriotism.

### Our Relations With Socialist Parties

AS I have previously noted, the Labour Party of Britain creates difficulties for itself on the Continent by its readiness to be identified with Continental Socialist parties. The Labour Party is not Marxist; if it were, it would be unacceptable to a large number of the people who at present support it. There have been definite Christian influences in the Labour movement in Britain, both from the Church of England and the Free Churches. Socialist parties on the Continent have been, in the main, unfriendly to religion.

To-day, in many a respect, the programme of the Labour Party is closer to the plans of the Christian democratic parties than to the policies of the Socialists. It is important that this be borne in mind if the Labour Government and Party are to co-operate, without misunderstanding, with anti-Communist parties in Europe.

No one will imagine that Christian democratic groups can collaborate with the Communists. Such groups may be suppressed; they cannot be merged. Yet this latter process is what has been happening to many Socialist parties, at times with the connivance of their leaders.

Recently, Mr. Morgan Phillips, Secretary of the British Labour Party, and Mr. Denis Healey, Secretary of its International Department, flew to Italy to make contact with the different Socialist groups. In a broadcast, after his return, Mr. Healey spoke bluntly of the disintegration of Socialist parties in Hungary, Bulgaria and Roumania. He pointed out that the Russians had put their agent, Pierlinger, in control of the Socialists in Czechoslovakia; and declared that independent leaders of the Polish Socialists were being got rid of, preparatory to fusion between Socialists and Communists.

Mr. Phillips and himself had told the Nenni Socialists in Italy, who were fighting the elections on a joint common ticket with Italian Communists, that this policy must lead to their own destruction, as it had done elsewhere, and that it played into the hands of the Communists who were more numerous, better disciplined, and unhampered by any moral scruples. The leaders of Nenni's group admitted the justice of this criticism, but claimed that within three years they might be able again to stand on their own feet. But, continued Mr. Healey, "we told them that their attitude was suicidal defeatism in the face of recent events in Eastern Europe. We left them with the warning that they could no longer count on the support of any Western Socialists if they remained in thrall to the bitterest enemies of Social Democracy."

These were honest and timely words, and well spoken. But the men who speak this language need, on the whole, to broaden their view of present-day Europe. It is misleading to put it gently, to declare that Socialism is the greatest bulwark against Communism. That "bulwark" in many instances has broken down; in others it is being outflanked. There is another bulwark far sounder, and capable of more determined resistance—that of the Christian democrats. It is men of the stamp and outlook of de Gasperi, Schuman and Bidault who are leading the European forces against the Communist menace.

This does not mean that Christian democrats and European Socialists cannot work together. To-day they have a better opportunity of doing so than in the past; the same threat is directed against them both.

## South American Issues

**D**URING the past few months a number of issues have been ventilated, with more smoke than fresh air, in various South American countries. All the issues have been concerned with Great Britain, and certain gestures staged against her. These issues are, roughly, three.

There is, first of all, the question of the Falkland Islands, a group of islands a considerable distance from the Eastern coast of Patagonia. The Falklands have been occupied by the British since 1833, and this has been the only occupation of any importance or length of time. The Argentine Government has always claimed sovereignty over the islands with the consequence that protests against the British possession of the islands are a regular feature. The British Government has declared its readiness to have the question examined by the International Court of Justice but has declined the joint Argentine and Chilean invitation to a conference at Buenos Aires on this and other matters, for the pertinent reason, as interpreted by *The Times*, that it is little use discussing to whom the islands shall belong until it be clearly seen to whom they belong now.

It was the French navigator, Bougainville, who, in 1764, made the first settlement on this bleak, wind-swept and uninhabited group of islands. The French named them the *Iles Malouines*, after St. Malo; hence, their Spanish title of *Islas Malvinas*. Two years subsequently the French ceded their settlement to Spain, which put forward a general claim to all South America except for the regions colonised by the Portuguese. In 1765, however, one year after the French landing, the British established a naval post at Fort Egmont, in another part of the group; and they did not recognise the Spanish title to dominion over the islands. How far the establishment of a post signifies occupation is a point that could be debated. The Spaniards claimed a general dominion and could point to a settlement, taken over in 1766; the British denied the general title and had set up their post in 1765. The British were expelled in 1769 but returned in 1771; in 1774 they withdrew but left behind a leaden plaque with an inscription which claimed the islands for Britain. They came back again in 1833, since which year they have seriously occupied the islands. After the break-away from Spain the Argentine laid claim to the islands as Spanish property in the New World. Some few Argentines settled there, with a Governor appointed from Buenos Aires, between 1820 and 1831. In 1831, the majority of the settlers were expelled by the United States battleship, *Lexington*, on the grounds that they had committed piracy and robbery against North American ships.

Historically, the question of the Falkland Islands is interesting. It is an old bone of contention between Argentina and Britain but it has never really disturbed the traditional friendship of the two



countries. What makes the issue more serious now is a growing spirit of nationalism within the Argentine. This sentiment regards the existence of foreign-owned and foreign-directed companies as an affront to Argentine *soberania* or sovereignty, too easily oblivious of the great advantages which such companies have provided for the development of the Argentine. The ceremony on March 1st of this year, when the British-built railways were handed over to the Argentine Government, was like a feast for some national victory, though cooler heads understood that a more important matter would be the national responsibility for running these undertakings.

### The Antarctic

THE second issue is that of the Antarctic. The Argentine and Chile argue that part of the Antarctic region is to be looked upon as a natural extension of South America, and especially of Argentina and Chile. The region is nominally British. No doubt the Antarctic question will be discussed and settled at some future date and in the calmer atmosphere of an international conference, for other governments also, including those of Australia and New Zealand, have Antarctic claims.

What might have occasioned serious trouble was the decision of the governments of Buenos Aires and Santiago to send vessels into what the world would recognize as British waters. It was a political gesture, made largely for domestic reasons, but it might have carried unpleasant consequences had not the relations between the British and Argentine naval men who met in that far-off area been most polite and friendly. The Chilean incident was slighter, and was marred only by an unfortunate speech of the President of Chile. But there are more enlightened methods of settling differences between friendly peoples than voyages into disputed waters.

### Colonies in Latin America

A THIRD and final point is that of the European colonies in South and Central America. Guatemala has been making propaganda against the British possession of Honduras; and Venezuela has raised the matter of Dutch, French and British Guiana. The points have been raised, not discreetly and through diplomatic channels, but with the noise of popular clamour. The argument adduced by these two countries—and here they are supported by Chile and the Argentine—is that the colonial system is an anachronism in the South America of to-day. "America for the Americas" is the slogan, with a new interpretation of the Monroe Pact.

These matters were naturally referred to the Pan American Congress, held in April in the capital of Colombia, Bogota. The Congress had for a time to be suspended on account of a revolution which flared up suddenly in the capital on April the 8th. The rioters



looted and burnt and murdered ; the Cathedral and many churches, with schools, museums and public buildings, were destroyed ; the Congress assembly rooms were invaded, and all official papers were destroyed by fire. The revolution was so spontaneous, or as is—practically certain—so carefully prepared, that even the United States intelligence service in Colombia was taken by surprise. General Marshall and Mr. Harriman, with the other Congress delegates from the U.S.A., were besieged in their temporary quarters for several days.

The Colombian Government at first declared that the Communists were responsible, and that it was a deliberate attempt to disrupt the Pan American meetings. *La Hora*, the Communist daily paper of Buenos Aires, accused the United States of having staged "another Reichstag fire" to bring all the Latin American countries into a common front against Russia. But the fact that the signal for the outbreak was the murder of the leader of the Colombian Liberal Party indicates that some of the Liberal politicians were concerned. The Communists made use of the opportunity provided and were, in all probability, primarily responsible for the vast damage done, particularly for the attacks upon Catholic institutions and churches. The reconstitution of the Colombian Government, which formerly was Conservative but now is a coalition of Conservatives and Liberals may well be the reason why little emphasis is placed upon the share of Liberals in the revolt.

While recognizing the gravity of the situation, and expressing real sympathy with the victims of this outbreak, a European may well feel that conditions in some Latin American countries are not yet so advanced and stable that colonies are an obvious anachronism. In any case, the peoples of those colonies must be asked for their answer ; there are reasons for thinking that it would be negative.

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#### SHORT NOTICE

Mr. Michael Trappes-Lomax's biography of **Bishop Challoner** has been made available again in an attractive reprint (Longmans, Green & Co. 12s. 6d.). The book is derived from Canon Burton's *Life and Times of Bishop Challoner*. As a very readable and discriminating abridgment of Burton's work, Mr. Trappes-Lomax's 'life' is a valuable essay in eighteenth century recusancy. Richard Challoner was typically English in his reticent piety, and even a very sympathetic biographer like Mr. Trappes-Lomax has little opportunity to study the working of God's grace in his heroic soul. In this respect another reprint, **Merry in God : The Life of Father William Doyle** (Longmans, Green & Co., 8s. 6d.) offers a striking contrast. Drawing largely from Professor O'Rahilly's classic biography, the anonymous author can allow the saintly Irish Jesuit to tell his life-story in his own words. No attempt is made at ascetical or psychological analysis. It is an inspiring little book intended mainly for young people, but fascinating also for those who are not so young.

## THE YEAR OF ST. ADALBERT

ON the morning of April 23rd, 1947, the venerable Gothic cathedral of St. Vitus in Prague was filled with the faithful. The atmosphere was alive with intense devotion, deep prayer and ardent admiration for a man whose memory, in spite of the 950 years which have elapsed since his martyrdom, is still vivid in the hearts of the people. The occasion was the handing over of the relics of St. Vojtech, better known throughout the Christian world as St. Adalbert, by the Archbishop of Prague, Mgr. Beran, to the Bishop of Hradec Kralove, Mgr. Pich. They were to be taken in solemn procession, first to his native place, Libica, and then in succession throughout Bohemia, Moravia and Slovakia. Thus began "The Apostolic way of St. Vojtech through the liberated country" which was to last for four months and to end with festivities in Prague between August 22nd and 25th. The Episcopate of Czechoslovakia have declared that the "year of St. Vojtech" is to be a year "of spiritual revival of the nation in Christ," and its remaining months are to be devoted to missions, sermons, retreats and divine services imploring the intercession of the Martyred Saint. Solemn Mass was celebrated on the day of St. Adalbert in the old church of St. Bartholomeo all'Isola in Rome where the relics of the Saint were deposited by his contemporary, the emperor Otto III, and in the Cathedral of Ostergom dedicated to St. Bela (as the Hungarians call St. Vojtech) by St. Stephen, the first king of Hungary. For St. Stephen, according to popular mediaeval tradition, was converted and baptised, together with his father, the Duke Geza by St. Vojtech, who by means of the Benedictine monasteries and the numerous churches which he and his disciples founded laid the true foundations of Christianity in Czechoslovakia, Hungary and Poland.

But it was in Gniezno, the first capital of Poland, where the body of the Martyr was buried by the first Polish King, Boleslav the Mighty, that the celebrations of the anniversary of St. Wojciech (the Saint's name is thus written in Poland) were held, on Saturday, April 26th, and began in Poland a nation-wide manifestation of faith in God and His Church. These ceremonies were regarded as a public recognition of the spirit of sacrifice which must be an indispensable means to spiritual recovery, and a declaration of Poland's faith in the ultimate triumph of good over evil. Over 200,000 people from all parts of the country, with delegations of various youth organizations, of universities and schools, and headed by the whole of the Polish Episcopate, assembled in Gniezno to pay tribute to the first Patron Saint of their land, and to implore of him his help and benediction in these years of misery and trial.

Religious celebrations in the unfortunate European countries which, as a result of the war, find themselves under the Soviet yoke, are particularly inspiring. They are the expression of the greatest confidence in God, of a deep faith that He and only He is the ultimate hope of those who suffer. They bear witness also to the unshakable conviction that through God only can, and will, evil be defeated. Despite the efforts of their Communist masters, and the years of terrible sufferings imposed by the Germans and the Russians in succession, despite the apparent triumph of ruthless materialism, corruption, and paganism, the flame of faith still burns brightly in the hearts of the Catholics of Soviet Europe. As it was centuries ago, so now Christianity remains, for the people of these countries, the symbol of peace and progress, of justice, freedom and the dignity of human personality: all of which the people cherish the more that they are deprived of them by those who deny God. The true force of Christianity in Czechoslovakia, Hungary and Poland, however, cannot be properly understood without reference to the past. No period in the history of these countries was more crucial for their future development than the tenth century, when the light of Christianity was brought to them by men of the stature of St. Vojtech, St. Wenceslas and St. Stephen.

The old pagan order of the rural Slavonic tribes, settled since time immemorial eastwards of the river Elbe, began to crumble under the pressure of the Germanic and Scandinavian hordes who, superior in the quality of their arms and in their military training and organisation, steadily advanced eastwards, taking possession of the land, crushing all opposition and reducing the surviving populace to slavery. There resulted a change from the existing loosely organized communities of free and equal men, into associations based upon the power of local leaders, dukes as they began to call themselves, who often achieved their positions through treason, murder and violence. Physical strength and shrewdness began to be recognised as the decisive factors for success in a society without definite moral principles based on the recognition of the true supernatural order, and swayed by various conflicting beliefs in local pagan gods. There followed too a progressive decomposition of the old order, the oppression of the weak and the degradation of the individual. Certain wise Slavonic leaders who made contact, through their Germanic counterparts, with Christianity, recognised its superiority and became sincerely attracted towards it. On the other hand many of the Christian Germans considered Christianity a justification for aggression. As they understood it Christianity was designed to consolidate Germanic power. The Slavs felt that to accept Christianity in these conditions was tantamount to the renouncement of freedom. As a result they turned their eyes towards the South where Christianity was now, in the ninth century, penetrating Moravia and Bohemia by the

work of St. Cyril and St. Methodius. But even there Christianity was being used as an instrument for spreading Germanic influence. When later the great Duke of Bohemia, St. Wenceslas, introduced German clergy and writings to help him in the Christianisation of his country, the outcome was a national rising, in which the Duke lost his life, in 935. It was the German Emperor, Otto I, who at this moment intervened on behalf of the Christian cause, defeated the Czechs and made Bohemia tributary to Germany. Further north, the Polish state, the strongest among the neighbouring Slavonic tribes, began to play a dominant role. The Polish Duke, Miesco I, head of a well-organised new state, married Dubravka, a daughter of his neighbour the Christian Duke of Bohemia. Under her influence he was converted and he appealed to the Pope for the creation of a Bishopric in Poland, independent of the German church, at the same time giving his duchy as a fief to the Holy Father. His request was granted, and a missionary bishopric directly dependent on Rome was founded in Poznan in 966. Poland could now be Christianised without becoming politically tied to the powerful Germanic empire. The Germans lost their claim to be conquerors in the name of Christ, and Polish Christianity could be built upon foundations which ensured true progress and civilization for Poland.

Christianity, however, was not immediately accepted by the subjects of the converted dukes. It had to be brought to them gradually by missionaries. Even people who became Christians seldom immediately adapted their lives whole-heartedly to the principles of their new religion. Old pagan superstitions and beliefs, as well as licentious and often cruel customs, were still prevalent. Even at the court of the Bishop of Prague, Dietmar, manners were free and worldly; noisy feasts ended in drinking-bouts, while little care was shown for the moral betterment of the young diocese. This explains the tragic and shattering death of Bishop Dietmar, which the oldest biography of St. Vojtech described: "Seeing himself already taken to hell by the black spirits" the dying bishop cursed his negligence in converting the Czech people, "to whom obscenity and concupiscence are law and whom the bishop had not known how to restrain from theft . . . and who still knew nothing but those things which the devil's finger has traced in their hearts."

Vojtech, the son of Slavník, the independent Duke of Libice, was born in 955. During a severe illness his parents dedicated him, should he recover, to the Holy Virgin. Seventeen years later he was sent to the Cathedral School in Magdeburg, where Archbishop Adalbert conceived a deep interest and affection for the young prince, giving him his name at confirmation. Vojtech, as a sign of his great appreciation of this honour, used the name thereafter as his own. When, two years later, he returned to his native country he was called to the court of Dietmar, Bishop of Prague, who ordained



him. The young priest, however, was not happy. The loose morality of the Bishop's court, where material considerations prevailed over all spiritual matters, shocked his young and pure mind ; and the tragic death of the bishop filled him with horror. Thus it was with very mixed feelings that he learned that he was designated to succeed Dietmar as Bishop of Prague. His appointment was primarily due to political considerations, his father having entered into close alliance with the Duke of Prague, Boleslas the Pious. Vojtech, then only twenty-eight years of age, with ascetic mind and ardent devotion to the faith, with an urge to serve Christ as a missionary and an inclination for a monastic rather than secular life, was afraid of this tremendous new responsibility. Obedient, however, to his father's wish he went to Verona, where the Imperial Diet was in session, to ask for the Confirmation of Otto I, since the Bishopric came within the metropolitan jurisdiction of Mayence. The confirmation was given on July 29th, 993.

On his return to Prague, Vojtech devoted himself to ecclesiastical and charitable work. He visited the prisoners and the sick, clothed and fed the poor, purchased slaves their freedom. He fasted severely over long periods, slept on a hard bed, and according to the traditional Christian custom of the time, divided his income between the clergy and the poor. The Czechs could not understand their new Bishop. Their Christianity was still of very recent date, and had not yet succeeded in eliminating old pagan customs, and tracing clear limits between evil and good. Vojtech, feeling himself unable to fulfil his duties adequately, decided, after five years of work, to visit Rome and ask the Holy Father to relieve him of his task. Whilst in Rome, awaiting the decision of the Holy See, he made up his mind to go on pilgrimage to the Holy Land. On his way he stopped at the Benedictine monastery of Monte Cassino. Deeply impressed by the sanctity of the life of the monks he decided to join the Order. He returned to Rome and after two years' noviciate at St. Boniface's monastery on the Aventine, was formally accepted as a member of the Order of St. Benedict.

About this time Rome was beginning to recover her position as the political and cultural centre of the Western world. Following the tradition of Charlemagne, and wishing to revive the Roman Empire, the kings of the Germans crowned themselves as Kings of Italy as well as Emperors. The Emperor designate, Otto III, was then only a child of eight. His mother, the Byzantine Princess Theophano, who had brought with her from the Eastern Empire, many eminent Greek philosophers, artists, scientists and politicians, was at this time in sole charge of the realm as "*Consors Imperii*." The great idea of a Christian world was reviving : all spiritual power to be vested in the Pope, and secular power in a successor



of the Caesars. This dream was to exercise a preponderant influence on the mental development of the young Emperor Otto.

Vojtech, now in his early thirties, had a vision of a Christendom extending throughout the yet little known Slavonic countries. The then widespread ideas of the conversion of peoples by force, and of the use of the Church as a lever to strengthen secular power, were foreign to his mind. He had the missionary spirit of an apostle and he preached love as the principal message of Christianity, and as the means of attracting men towards it. A bishop who assumed the humble station of a monk to carry out his mission appealed to those who desired a true revival of Christianity. Such a desire was fostered by the current belief that the end of the world was in sight, and with it the millennium of the Christian era. Vojtech made many powerful friends both in the Vatican and at court, and attracted the interest of the Empress herself. However, the time had not yet come for him to follow his monastic vocation. Pope John XV, granting the request of a Czech deputation, ordered him to return to his diocese, and in 992 Vojtech was back in Prague. He now made yet more stringent demands upon the Czechs for the improvement of their way of life; and his influence among the people, as a protector of the oppressed and the meek, became embarrassing to the secular rulers of Prague. As a result he met with still more powerful opposition than at the beginning of his episcopate. Convinced of his inability to fulfil the task allotted to him he left again for Rome in 995, taking with him his brother Radym, or Gaudentius, as he was later officially known. Once more he begged the Pope to relieve him of his bishopric and allow him to become a missionary in pagan countries. In Rome he learned of the annexation of his native duchy by the Duke of Prague, and of the massacre of his own brothers by the Duke's jealous supporters. These events rendered his position in Prague as intolerable as it was undesirable from the point of view of the fierce new ruler of Bohemia. On this occasion the Pope decided to grant Vojtech's desire, provided that the people of Prague did not demand his return.

Rome was preparing itself for a great event. The young Emperor, Otto III, only sixteen years old, was expected to arrive for his coronation. This took place a few months later, in 996. "The Wonder of the World," as Otto III has been called, was a visionary, and eager to see his visions realized. Thoroughly educated in the classics and with a great knowledge of scholastic philosophy, he considered himself responsible for the renewal of both the spiritual and the material well-being of his empire. He wished to be the righteous ruler described by St. Augustine in his *City of God*. His "Renovatio imperii Romanorum" was to be primarily based on the evangelisation of the Western World. When Otto met Vojtech he was powerfully attracted by the Saint's missionary spirit, and imbibed from

him a zeal to enlarge his empire by conversions to the Faith and not by force of arms.

St. Wojtech left Rome in 996 in company with the young Emperor. In Germany he received an invitation from Boleslas the Mighty to come to Poland, where his brother Sobiebor had found refuge from the massacre of Libice with a purpose to carry out missionary work. At the beginning of 997 he learned, at Gniezno, that the people of Prague did not wish for his return. He was thus free to proceed with the task he had desired to accomplish since his earliest youth, the conversion of the pagans. During the winter months long discussions took place between the powerful young Polish duke and the pilgrim Bishop. Wojtech expounded his ideas about the task of Christianity in the formation of the Slavonic peoples' future. In his alert mind he already saw the rôle of Poland as the spearhead of Christian culture in the East. He explained to Boleslas that should Poland be formed into a Christian state, politically independent, with a king of its own, its national life ennobled by Christian principles, his kingdom would be assured of true progress in the years to come.

One of the Saint's first successes in Poland was the conversion of the Duke of Gdansk (Danzig) who had married a daughter of Boleslas the Mighty. Wojtech, however, concentrated his labours at first on the Polish people. It was he who inspired that devotion to the Blessed Virgin in the heart of the Poles which is so characteristic of their country, of which she was to be crowned Queen in the 17th century. It is to Wojtech that the popular tradition attributes the authorship of the oldest religious hymn in Polish, beginning with the words "Mother of God" (*Bogu Rodzica*). This is the hymn sung at the coronation of the Polish Kings, and by his army before battle, and is still to be heard in Polish churches to-day. Wojtech preached, converted, baptized, founded churches and monasteries. And meanwhile he won an universal reputation as a man of truly Christian life. He was loved both by the poor and by the powerful. St. Bruno wrote that "Boleslas loved him as much as his own soul." Wojtech extended his activities into Hungary and the neighbouring Slavonic duchies, and in the spring of 997 decided to carry the Gospel into what is now known as East Prussia.

He set out down the Vistula to Gdansk with St. Bruno and his own brother Radym-Gaudentius and with an escort of twelve warriors given him by Boleslas. There the duke, who had already been baptised by Wojtech, called his people together and bade them listen to the Word of God and the holy Bishop. From Gdansk Wojtech went deeper into the lands of the Prussians. True to his belief in conversion by love and not by force, he dismissed his escort and proceeded alone and unprotected, except for his brother and St. Bruno. He was murdered by the pagans on April 23rd, 997. When

Radym and St. Bruno, who managed to make their way back to Poland, gave the news of his martyrdom to Boleslas, he immediately sent envoys to the Prussians to negotiate the purchase of the martyr's body. They demanded the weight of the body in gold. Popular tradition tells us that the weight of the body was such that the amount of gold could not balance the scales ; the Polish envoys threw on their jewels but it was not until a poor widow added a coin of her own that the scales were levelled. Every Polish child learns this old story as one of the first things about the history of his country.

St. Bruno and Radym proceeded to Rome to inform the Pope and the Emperor of the death of Wojtech. The news created a deep impression, and two years later Wojtech was canonised as St. Adalbert. This was the first formal canonization in the Church, for until then saints were recognized as such only by the opinion of the Christian community over a period of years. The martyrdom of Wojtech brought victory for the principles he had preached. The new Pope, Gerbert de Aurillac, the first Frenchman to succeed to the throne of St. Peter, was a master of philosophy and a lover of antiquity. He was the favourite tutor of Otto III and shared the emperor's ideas for a revival of the empire. He expressed these hopes by taking the name of Sylvester II after the great Sylvester I, the contemporary of the first Christian Roman Emperor, Constantine. Eager to enlarge Christendom by conversion and not to allow religion to become a political tool, Sylvester II gladly consented to the foundation of a new archbishopric in Poland, directly dependent on Rome, for he considered that the first missionary bishopric of Poznan had fulfilled its task of converting the people. Otto III, who sought to release the newly Christianised Poland, Bohemia and Hungary from political and ecclesiastic dependence on Germany, and to attach them direct to the Imperial Crown and to the Papacy, went in person to the tomb of St. Wojtech to install Radym, the brother of the Martyr, as the first Archbishop of St. Adalbert in the capital city of Gniezno. To the archdiocese were attached the diocese of Krakow, the newly created diocese of Wroclaw (Breslau), and that of Kolobrzeg (Kolberg). Boleslas the Mighty met the Emperor, who was accompanied by Roman nobles, Cardinals and a representative of the Pope, at the frontier town of Ilava. The German annalist, Bishop Thietmar relates that when Otto caught sight of Gniezno Cathedral he wished to walk harefooted towards it, and according to a Polish tradition Boleslas ordered red cloth to be spread before him over a great distance. The foundations for the glorious development of Catholicism in Poland were thus laid on the grave of St. Wojtech. In the years to come, Poland was to be divided among competing dukes, then to succumb to the attacks of three foreign powers ; but there would still remain for the Poles their one Archbishop and Primate. The Archbishopric of St. Wojtech has,

throughout the centuries, been the strongest unifying factor of the Poles, as it is ever their spiritual guide.

The name of St. Wojtech, who shook the conscience of the world because he lived for Christ, openly opposed evil, fought for the good (but only by love and personal example), will be linked for ever with the countries he brought to Christ: Poland, Hungary, and his native Bohemia where the later transference of a part of his relics to Prague led to a renaissance of Christianity.

In a pastoral letter, Cardinal Augustus Hlond, the present Primate of Poland, successor of St. Wojtech's brother in the Archiepiscopal see of Gniezno, states: "The struggle against paganism and the confirmation of the faith of Christ are the essence of St. Wojtech's ideas. . . To-day, the shadows of returning paganism stretch over the earth. This paganism has nothing in common with the religious idolatry of our ancestors. Modern paganism is not and does not want to be a religion. It has all the features of a militant atheism, which not only rejects God and any divine element, but even scoffs at the idea of God. The followers of contemporary paganism wish to replace the worship of the Creator by a cult of nature and of the spirit of the world. They erase the traces of religious thought from every aspect of life and culture; they will not permit the Church to influence the formation of the mind of the young; they aim at consolidating atheism by a gradual dechristianization of social life. The pressure of modern paganism varies according to its surroundings; the reaction of various peoples towards it is not uniform. It has already brought the threat of chaos to many lands. It has not been successful in Poland; but it stubbornly renews its attempts to gain influence over the soul of the people. Who does not feel its threat against Catholicism? Godlessness seeks to plant itself not only in the cities but even in the quiet country villages.

"In this situation, reminding us of the period when St. Wojtech lived, how does his example direct us to act? We must not evade the struggle against paganism. We must oppose it. We must not facilitate the spread of paganism in the inheritance of Miesco and Boleslas through weakness and indifference. We cannot make any concession to paganism, or give up the contest. 'There is no agreement between Christ and Belial,' and there cannot be any reconciliation between Christianity and godless unbelief. St. Wojtech did not conceive a Christianity outside the Church of Christ; he recognized the Catholic Church with the Pope as its head and as its foundation stone. He accepted his mission from the hands of the Vicar of Christ. He relied upon the Holy See's counsel and help in all difficulties. In the ecclesiastical hierarchy, united with the Holy See and dependent upon it, St. Wojtech saw not only a factor securing the development of a still young Christianity in Slavonic lands, but a permanent organ of government and apostleship, instituted by



Christ himself. . . . Contemporary Catholics are bound, even more than preceding generations, to obey the orders and indications of the Holy Father, and of the Bishops, on whom Providence has put the burden of their guidance during storms, and the difficult task of saving the Church from the historic tempest."

Addressing the crowds gathered for the jubilee ceremonies of the anniversary of the martyrdom of St. Vojtech, Cardinal Hlond concluded: "St. Vojtech left us this command, that we should remove paganism from the Slavonic lands and go forward towards the future with Christ, Faith and the Church. This is St. Vojtech's command. St. Vojtech is himself a call for a strong profession of faith, even should it be necessary once again to pay for this faith by martyrdom. . . . We desire all the Slavonic peoples to unite in St. Vojtech."

Now, when St. Vojtech's patrimony lies under the heel of an aggressive and godless Communism, which by means of terror and corruption systematically eradicates Christianity from every aspect of life, and when, on the other hand, the Western world corrupted by selfish and materialistic liberalism has only nebulous concepts of freedom, and a problematic prosperity, to oppose to that militant doctrine: now more than ever Christianity shows itself as the only right spiritual and social order. It provides true freedom, in submission to God's rule; security for the weak, in justice; the well-being of the poor and the sick, in charity; prosperity and progress, in mutual love and in respect for human dignity. This was the Christianity professed by St. Vojtech and his disciples, which spread so fast among those who heard it preached because it expressed the natural desires of those ancient peoples suffering, like their descendants of to-day, from materialistic slavery. To all the sham 'solidarities' invented by the rulers of Moscow in their greed for power, to an artificial 'Panslavism' based on doubtful racial affiliations, the followers of St. Vojtech answer by striving as he did for unity in Christ. They hope that it may please God to bless their efforts, and to grant that a Christian peace may reign once again over the lands which, after years of trial, misery and persecution, need peace so greatly.

JULIUS LADA.

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#### SHORT NOTICE

A new devotional book on Our Lady (Mercier Press. Price 15s.) is a short treatise on her place in our spiritual life, under the title **The Mystical Rose**, by Fr. Hubert, O.F.M.Cap. The author has succeeded in illuminating a title of the Blessed Virgin which may seem to many, shadowy and vague. He shows us that beautiful ideas and sound theology lie hid under this designation. From the outset, to his last chapter on 'Divine Union Through Mary,' Fr. Hubert leads us gradually to a clear recognition of Our Lady's place in that life of Grace which we can receive ever more abundantly through her hands.



## PRE-MARRIAGE TRAINING

**T**HE attention of the nation in general was directed to the parlous condition of the institution of marriage in this country by the publication of the Denning Report in February, 1947. But concern had been shown in many Catholic quarters before that time. In October, 1946, His Eminence Cardinal Griffin, at a very large rally of all Catholic Youth organisations held in Blackpool, spoke of the dangers threatening the family and the home. The various youth organisations there represented pledged themselves, after group discussions on the problem, to do all in their power to work for the maintenance of the Catholic ideal of marriage and of family life. Previous to the Blackpool rally, reports coming in to the headquarters of the Young Christian Workers had emphasised the need for action in this connection, and a campaign for both boys and girls had been launched. This was designed to study the situation and give help to both sides of the movement by spreading a knowledge of the teaching of the Church amongst Catholics and non-Catholics alike. As a result of the work carried out during that campaign the girls' side of the movement has since developed a strenuous programme of marriage training throughout England with some considerable success. At the conclusion of his Blackpool address the Cardinal said: "On this, the feast of Christ the King, I commit to your zeal the cause of the Catholic family. Let Christ reign in your family and in your home, in your work and in your play. The real value of these rallies is the impetus they give you to carry on the struggle. I want all boys and girls in this hall to-day to pledge themselves and the societies they represent to labour to reinstate the family in the highest place in the minds and hearts of our people. Only thus can civilisation be saved. Only thus will you deserve well of the Church of God and of your country."

More prosaically the Denning Report expresses similar sentiments: "We have throughout our enquiry had in mind the principle that the preservation of the marriage tie is of the highest importance in the interests of society. The unity of the family is so important that when parties are estranged reconciliation should be attempted in every case where there is a prospect of success." Amongst many recommendations the Report mentions the need for Marriage Guidance, and specially stresses that religious bodies are more qualified to carry out this work than lay organisations. When speaking of a Marriage Welfare Service the second of four suggestions made is that means should be found "to encourage young people to seek competent advice in preparation for marriage." It is quite clearly recognised in the Report that, because of their views on the use of

contraceptives, Catholics should be encouraged to organise their own Welfare Service. While this is a valid reason for the recommendation, it cannot be taken as a complete one. The whole Catholic approach to the problem is on a spiritual basis, so closely linked with the full Sacramental and Devotional life of the Church that any satisfactory service for marriage must needs be in the hands of people who live that life themselves, and understand its implications. The Report further mentions the existence of the Catholic Marriage Advisory Council: a body which has the Cardinal as President, and takes for its two main aims first the promotion of successful Catholic marriages by advice, guidance and education; and then the provision of Catholic education for young men and women contemplating matrimony, in order that they may have a proper understanding of the rights, duties and responsibilities of Catholic married life.

This council opened its first centre in London, for the three dioceses of Westminster, Southwark and Brentwood, but in fact it has received applications for help from every part of the country. The normal practice is for those who seek advice to write and state what the trouble is. Such applications are sifted and passed on to the appropriate consultant, who then sees the applicant and gives expert advice. This manner of working has proved successful, and follows the lines laid down in the Denning Report. Recognising that prevention is better than cure the Council is anxious to provide educational facilities for young Catholics, and hopes eventually to have a network of centres all over the country. Obviously such a work will require financial help; so besides appealing for donations, the Council is trying to enrol associate members who will pray for the work of the Council and pay an annual subscription of 5s. a year. The council has placed its work under the patronage of the Holy Family; it expects all friends and associate members to hear Mass, and to offer Holy Communion, for the work of the council on the feast of the Holy Family, and on the feast of its minor patron St. Thomas More.

Abroad, Catholics appear to have been ahead of us in dealing with the problem. In America two organisations exist which have been founded since 1931. In Canada a marriage preparation service has been prepared by the Catholic Centre of the University of Ottawa and in Holland Marriage Counselling Centres were started ten years ago. In France special family retreats have been a feature of the work of the Church for some time. It was these retreats which inspired the well-known *Cana Days* now held in more than 30 dioceses in the United States. These days are conducted for married couples under the auspices of a priest. The purpose is primarily spiritual, and the subjects dealt with are related to the spiritual aspect of marriage. It is in the follow-up to these days of spiritual conference that practical problems are dealt with. Out of the Cana conferences

have grown Pre-Cana conferences, designed to provide education in Catholic principles for those who are contemplating matrimony. The system in these Pre-Cana conferences is the same as for the Cana meetings. The first gathering is given over to the spiritual aspect of the Sacrament; some time later those who have taken part meet in smaller groups to study and discuss cognate matters. The priest plays his part in these follow-up meetings, but quite a large proportion of the time is given over to qualified lay people who can best help with the medical, financial and domestic aspects.

One feature of the American system is worthy of note: the follow-up meetings of the Cana conferences are often held in the homes of those who are attending the course. In this country such a system might be a great help in places where it is difficult to find accommodation, where comfort for tired people is lacking, or where people find it difficult to get away from home because of family duties. The homeliness of such a system has much to recommend it. An obvious difficulty is that of finding sufficient competent instructors for such small numbers. The tendency will always be to arrange for the few to instruct as many as possible at one time; but the difficulty with large numbers is that individuals become shy and instructors cannot give the time to each person that is desirable. However pressing the need may be it is better to keep the numbers small and the quality of the work done high, than to spoil everything by attempting to cater for too many. As the work becomes more appreciated more and more societies are likely to undertake the preliminary organisation necessary for its success; and this will make it easier for trained experts to place their services at the disposal of those who wish for advice and instruction.

The Ottawa course is very carefully worked out, and covers every aspect of the subject. There are fifteen lessons in the course, and these are given to each student—after he or she has completed the course—in printed form. Any priest wishing to organise such a course in his parish could have in his hands, not only a series of complete lectures covering the whole subject, but with each lecture a carefully prepared set of questions designed to test the value of the course to the student, and to act as a help in revising the work done. These questions form an examination paper for which marks are allotted. In the event of a student being unable to complete a course in person, arrangements can be made for it to be completed by correspondence. It is only after the complete course has been attended, and the questions answered, that the student is presented with the text of the lectures for future reference.

Among the pioneers in the work of pre-marriage training in this country the girls' branch of the Young Christian Workers movement has a right to pride of place. Their work began with a study of the relationship of the young working girl to her own family. The simple

principle was accepted that there was little point in discussing the state of the family in general before the personal relations of the young working girl with her own family had been considered. A natural development was then an enquiry into the relationship of the young working girl to her future home and her position as wife and mother. The facts that came to light during these enquiries revealed that, generally speaking, young working girls were approaching marriage without adequate preparation for it. Representatives of the whole movement, therefore, met to discuss what action should be taken to remedy this state of affairs. It is part of the method of the movement that when a complete picture of the subject of a general enquiry has been presented, there should come into being as a result, either a service to meet the need revealed, or some sort of representative action.

It was decided that the girls should organise a pre-marriage training service throughout England designed to assist the working girl in her preparation for marriage. Girls in the age group 17-20 were to be offered a service which would enable them to take courses in such useful subjects as cooking, budgeting, hygiene and the most important spiritual aspects of the sacrament. It might be objected that any working girl can avail herself of numerous opportunities to study these practical aspects of home making. What makes the Young Christian Workers service peculiarly valuable is that (if one may express it thus with gallantry) unwilling horses are brought to the well through the personal efforts and influence of the workers, and that a spiritual atmosphere is created which is lacking in the normal night school course. With an understanding of the type they were working for—often lacking to more bureaucratic minds—they decided that courses for this age group should consist of a whole week in the country, with recreation and training combined. Two-thirds of the time are absorbed by recreation, leaving a smaller proportion than many would consider advisable for actual training. This proportion was decided on by the girls, keeping in mind the type they wished to help.

A second course was prepared for girls over 20 who are engaged, or at least courting. It was considered that the ideal would be to organise this course also on a vocational basis, with the difference that it would be for engaged couples, the young men and women to have separate courses with occasional joint lectures, and to be able to meet for recreation in between times. Such a plan bristles with problems, and the movement has not yet been able to bring it about. It remains, however, an ideal to be worked for, and the movement hopes to obtain the co-operation of other Catholic organisations whose longer experience should help to make the scheme a reality. In the meantime one of the permanent workers at headquarters has undertaken the organisation of a pre-marriage service throughout



the whole country, with the help of a worker in each region where the movement is established. In this way courses could be organised, and are being organised, on a week-end basis, for groups of from forty to sixty girls. So far a great deal of success has attended these efforts, and much good work has been done. Arrangements have been made to hold two courses for girls only, of a week in length, at the diocesan youth holiday centre at Stratford-on-Avon. These are due to take place during the best holiday weeks of the summer season, and will cater for working girls from all over the country.

But the main effort has been towards making the week-end courses successful. So far they have been organised for courting and engaged couples, and generally speaking for Catholics only. The Young Christian Workers try always to extend their influence outwards towards the general mass of the people; it is to be hoped that a natural development will be the organisation of a marriage training service for non-Catholics as well. In all this work generous help has been freely given by Catholic experts in the different topics discussed during the course. For a successful week-end course it is necessary to obtain the help of priests, mothers, young wives and husbands, and doctors; and of course the work is never attempted without ecclesiastical guidance and approval. The service is only a year old, but it has developed amazingly well and will doubtless develop new ideas as time goes on.

The most successful effort to carry the work beyond Catholic circles to the mass of the people was made by Young Christian Workers in Warrington in the autumn of 1947. The movement has been so strong there for some years that the initiative in youth work has passed into the hands of the Young Workers in that town, although Catholics are not by any means in a majority. It is generally recognised that the Young Christian Workers movement possesses qualities of zeal and initiative far greater than any other youth movement in the town. The Young Workers drew the attention of the authorities to the need for pre-marriage training and received a sympathetic response. The result of their representations was a week-end organised by the local education authorities for nearly five hundred young people of both sexes. The Young Christian Workers were prominent in the organisation of the week-end, the selection of topics for discussion, and in the leadership of discussion groups. Most of the lecturers chosen were Catholics, and it was possible to deliver a Christian message to young people who would otherwise never have heard it.

An attempt of this sort to cater for non-Catholics is full of difficulties. There is the resentment of Protestant, and secularist, youth workers to contend with; the dangers involved in the general sale of literature; all the difficulties that arise from the danger of creating an atmosphere of religious indifferentism. Unless specific safeguards



were obtained it would seldom be advisable to encourage Catholics to attend such a week-end. In the case of Warrington all necessary safeguards were secured, and the work met with great success. We have to aim at the education of the masses of the people in Christian principles ; but it is seldom that ideal conditions can be obtained. Where a non-Catholic authority issues the invitation it is not likely that suitable precautions will be permitted. It is therefore necessary for courses to be held under Catholic auspices, with the specific purpose of attracting non-Catholics. Already the Young Workers are trying to do this ; but it is a most difficult task. Many feel that we have enough work to do when we undertake the education of our own people. That is, of course, in a sense true ; but the spirit of the Young Christian Workers is always leading them to desire to aid the non-Christian masses. Now that they have accomplished so much in setting up a pre-marriage course for Catholic youth, others will join in to establish courses that will cater for all sections of the Catholic body. It is inevitable that the movement should go on to the task of educating the whole people in the Christian ideal ; for there is every likelihood that pre-marriage training courses will be available on a large scale in this country within a few years.

J. CHRISTIE

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#### SHORT NOTICE

At long last we are able to welcome in one volume the **Westminster Version of the New Testament** (Small edition, edited by Rev. Cuthbert Lattey, S.J. Sands. 10s. 6d.). This translation from the original Greek, begun in 1913 and completed thirteen years ago, had to be consulted hitherto in twelve fascicules, or, by the slightly more fortunate, in four volumes. The student will still have to go to the larger edition for the full introduction to each Gospel and Epistle, the valuable appendices, and the longer notes, since this present edition necessarily curtails most of the features of the larger one. But it retains the summaries, the sectional headings, and a generous selection of short notes and cross-references. So the ordinary reader, for whom this one-volume edition is primarily intended, should certainly find these aids useful towards the understanding of the New Testament and particularly the writings of St. Paul. The production throughout is first rate ; the book is a pleasure to handle and the price in these days is extremely reasonable. The translation is the work of ten scholars. Their general aim was above all to be faithful to the original, to present a translation intelligible to the modern reader yet retaining a certain archaic flavour which many still think essential to the dignity of the inspired word.

## ITALIAN SANCTITY: EBB AND FLOW

### I

**S**ANCTITY is in essence always the same—the perfect union of the soul with God through Christ. But a Saint is vitally part of a social organism, and is affected by customs, climate, race. The Alexandrian St. Cyril will not be very like a Bishop Challoner. Writers enjoy tracing latent survivals of pagan worship, magical rituals, in Christian belief and worship; it would be far more useful to detect the secret streams of sanctity that steal through periods usually described in terms of wars and politics alone, and supposed to be spiritually null. We hope much from the 'Archivio Italiano per la Storia della Pietà,' a section of the great *Edizioni* being produced by Don G. De Luca and his colleagues, already mentioned in THE MONTH.

The task, as regards Italy, is not easy at first. Italy was always 'Italian' and not even merely 'Latin,' still less only 'Roman,' though the tremendous Roman tradition made the records seem homogeneous. What was regional existed but is disguised. Again, the early persecution-martyrs reach us through their 'legends' (Agnes, Laurence), not that this disproves their historicity. Moreover, 'Sanctus' was often used as a honorific title without moral content—the most turbulent person could be addressed as 'tranquillissima domina,' 'Caritas vestra.' We should, too, exclude writers like the volcanic Jerome, a Dalmatian; and the wiry irresistible Augustine, who was African, even though they taught Latin—their Latin—to the West. But St. Ambrose stands out solid, though draped in almost senatorial dignity or in the dress of a Christian Stoic-lawyer: he reveals himself in his austere hymns (which enthralled the Milanese),<sup>1</sup> but hymnology emigrated from Italy to Spain (Prudentius) or Gaul. (Hilary; or Venantius Fortunatus, whose *Vexilla Regis* and *Pange Lingua* . . . *lauream* startle by their anticipation of medieval 'pathos'.)

On to Italy poured a succession of 'barbarians,' modifying the stock. Millionairesses made away with their almost immeasurable estates, fled from Rome to Palestine, and immemorial families were extinguished (Paula; Melania). But Rome, though ruined, survived: the City, and a Pope like Leo I, were almost the incarnation of the two terrible Apostles. And the ancient culture was never to disappear. In empty towns and grass-grown forums, through

<sup>1</sup> Nor do I forget a sentence like: "Ad vulnera nostra descendit, ut usu quodam et copiasuæ naturæ comparticipes nos faciat esse regni caelestis": Christ comes down from the apostolic mountain to the sick and wounded, "that He might mysteriously (*quodam*) place His Nature at our full service and disposal, so as to make us fellow-sharers with Him in the heavenly kingdom." But how translate this rich mingling of doctrine and symbolism, pathos and mysticism? There is more than 'Romanità' there; and after all, he was born in Trèves.

the old leaden pipes immortal waters gushed : nymphs poured them from moss-green urns ; Titans spouted them from crumbling conches ; soon, records show how skies are still silvery with Olympian snows or lit by the fires of Troy. The first Italian to set a type of sanctity was not a philosophical Boethius (525)<sup>1</sup> nor a praetorian-minded Cassiodorus (c. 575), but St. Benedict of Nursia (543). By instinct, not plan, he westernised oriental monasticism and 'civilised' a Europe yet unborn. A man, first, of rocks and forests and rushing waters ; then of massive walls whence prayerful men issued forth to work—a 'balanced' man, vigorous, wise and kind, whose spirit infused *Romanità* itself, when in the monk Gregory Benedictinism ascended the papal throne. The mighty Martin of Tours did a work directed no more by Egypt but from Italy. The fevers of Syria were cooled but spiritual fire not quenched. By the old roads, and making new ones, monks went colonising, tilling new fields, lighting new hearth-fires, creating a *society* such as not even St. Basil could in an East fertile in heresies where bishops voted in Councils at the command of Byzantium. Gregory, indeed 'the great,' has been travestied as a man brooding under clouds that shrouded an angry God. No. He had to do more than the work proper to the defaulting Emperor, to control all departments, from the corn-supply to the chant, from coinage to convent-discipline : above all, he had the clarity to perceive that the East was paralysed (true, he could not foresee Mohammed to whom that East fell so easy a victim), and the courage to turn to the half-schismatic West and the barbaric North. He and his followers had, after all, to cope with men like Clovis, of unstable brain, able to retain very few ideas, and these authoritatively imposed and heavily sanctioned. Even though Rome became bramble-thicketed, a huddle of huts round the towers of brigand-barons who tried to get a strangle-hold on the throne and the very person of the Pontiff, yet Peter 'lived and gave verdict in the person of his successors' ; a spirit of *sanity* breathed from Rome, and Rome was still a magnet. Not only the majestic Liturgy, like a great aqueduct, simple and austere, carried the Roman waters throughout Europe (not that the channels never needed cleansing, e.g. by an Alcuin, who added to them streams from Gallic sources), but a Paul the Deacon (789) could write—in Sapphics !—the slightly grotesque *Ut queant laxis*, still in our Breviary, and, far better, Paul of Aquileia (802) his *Aurea lux* with its Roman-purple lines *O felix Roma, quae tantorum principum . . .* and still in the twelfth century pilgrims chanted the *O Roma nobilis, orbis et domina*, and Hildebert of Mans wrote his astounding elegiacs : *Par tibi Roma nihil, cum sis prope tota ruina—Plus Caesare Petrus*, and the basilica-campaniles were proving stronger than the square-topped brigand-towers.

<sup>1</sup> Dates save by exception are those of death. The pseudo-Dionysius is of unknown origin, and his immense influence seems to me philosophical and equivocally 'mystical' rather than directly religious.

In Italy, doomed to beauty and blood, violent vices and virtues co-existed, and a tenth or eleventh century Saint might well have to be 'iron-clad'—literally: Dominic Loricatus, 'of the Coat of Mail' (c. 1050), doffed his penitential cuirass only to scourge his way to the attention of miscreants whose admiration was as frantic as their ferocity. But at Ravenna, c. 950, had been born St. Romuald who, after a sensual youth, was so shocked by a murder committed by his father that he entered a monastery to do 40 days' penance for him. He fled, because the monks resented his trying to reform them too, and were for killing him. Needing both solitude and a master, he begged a hermit, St. Marinus, to recite the psalter with him, for he could not read. Whenever he made a mistake, Marinus hit him over the ear. "My left ear is now deaf," said the grim pupil: "hit me on the right." He went to France to live as a hermit, but heard that his father proposed to leave the monastery he had entered and resolved to return and keep him in it. Rather than lose their hermit, the natives decided to kill him and have at least his relics. Romuald, hearing this, washed, shaved and ate, so they perceived he had gone mad and let him go. Romuald found his father, tied his feet to a beam, and flogged him back to piety. Some time later, the old man saw a vision, and died holily. Romuald then lived in a marsh, emerging 'swollen, hairless and green as a newt.' He went about founding groups of hermits: appalling criminals flocked to him for confession: "not the Emperor or any other man," said the marquis of Tuscany, "can put such fear into me as Romuald." He even wrote a commentary on the Psalms—its grammar was bad, said St. Peter Damian, but its sense was good and clear. In 1027, feeling his end approach, he had himself carried to a high mountain-cell, lay down, sent his disciples off to sing Matins, and died alone with the Alone.

But Peter Damian (d. 1072) was a scholar and professor: if he railed at pagan writers, he did so in a Latin learnt only from them. He became a hermit among St. Romuald's Camaldolese; but Hildebrand, still archdeacon of Rome, made him come out, and he ultimately became Cardinal-archbishop of Ostia. He scourged the hierarchy and Rome itself with a scurrility for which he had to rebuke himself—he calls Hildebrand 'St. Satan' with mingled affection and fear. He was sent from synod to synod, yet what depth of interior life is there in his *Ad perennis vitae fontem*, hymn dear to St. Aloysius, that youth of iron in a world as wicked as Peter's, as wealthy, and infinitely more cajoling. He visited Cluny and found it a 'Paradise': Hildebrand had come thence, but we cannot dwell on that marvellous 'reform,' nor on the Carthusians, though St. Bruno died in Italy. France, just then, was the fountain of ideals, and St. Satan became St. Gregory VII, and indeed it was 'for righteousness' that he 'died in exile' (1085). There were other



saintly Pontiffs; but it is John Gualbert (1073) who transfers us to the era of man's love for God—on a Good Friday he forgave his brother's murderer, and, kneeling before the ancient icon still in San Miniato, felt on his cheek the kiss of the Crucified. Had we been looking at, e.g. France, we might be almost aghast at the intensity of abstract thought there, of speculation as to the nature of thought itself. Philosophy was never to be much at home in Italy, but Anselm of Aosta, then of Bec, then of Canterbury (1109) shows how strong was that intellectual current. Yet together with his keen intelligence went an exquisite intuitional spirituality. His philosophy is half an ecstasy. He *delights to reason on his faith*. Less richly human, maybe, than Augustine, less effusively pathetic than Bernard was to be, he was sweet in disposition and even look, but could confront a William Rufus without fear.

Bernard of Clairvaux (1153) 'carried the twelfth century on his shoulders,' yet here we can say nothing of him save that his special and fervid mystical doctrine was *needed* in view, at the one end, of the chill rationalism into which the effervescent French intelligence might have crystallised, and, at the other extreme, because of the rapid growth of Albigensian and other forms of Manichaeism which were leading to the sheer destruction of society. In Italy, the Lord shows us just enough to reveal the existence of very holy yet ordinary men and women in the person of a St. Homobonus of Cremona, a simple tradesman (1197,—his fellow-citizens insisted on his canonisation only two years after his death . . .), and, rather later, the little servant Zita (1271) who served one family for 48 years: but there, too, flowed the turbulent stream of homage to poverty and the 'purity of the Gospel' which nearly always shattered itself over precipices of loot and lust, till Francis of Assisi appeared (1226), with his all-inclusive love, humility and obedience. In him were concentrated and from him flowed all those out-reachings of the heart for holiness which found their satisfaction in Christ, living and dying, and in his sorrowful, joyous and most pure Mother.

A whole history of women-Saints and even of 'ecstatics' might have been made for France and Germany: but in Italy I think it is the exquisite yet elusive St. Clare (1253) who stands at the head of such Saints—let us mention her sister Agnes, and not forget Francis's 'Brother,' the lady Giacopa. St. Margaret of Cortona (1297), after her lover was killed, was all-but driven by her step-mother to prostitution for the sake of her child, but after long penance as Christ's 'poverella' she heard herself called His 'child,' and inspired and organised a hundred good works and was as true, though perhaps not so sublime a mystic as Angela of Foligno (1309), who, having wrecked her married life, yet became for Italy almost a St. Teresa. Here too, place Clare of Rimini and Clare of Montefalco (1346; 1308), the former, dissolute at first; the latter, always stainless, and

both of them 'Franciscan,' and the noblewoman Juliana de' Falconieri (1341) who founded the Servite Tertiaries. But a change becomes evident. These early-renaissance women may now be highly cultured, like Catherine of Bologna (1463), educated at the court of Nicolò d'Este of Ferrara: a manuscript illuminated by her is at Oxford; her violin hangs by her body still seated in its chapel. Cruelly tempted against faith, she conquered, and exchanged all-but doubt for all-but vision. Catherine de'Fieschi d'Adorno (1510), numbed by a tyrannous husband, sought refreshment from the world, but then, saw in a flash God's goodness and her sin. Her probing treatise on Purgatory would suffice, said the Holy Office, to guarantee her sanctity. Her husband was no less marvellously converted: she became manager and treasurer of the great hospital in Genoa where still you may see her. And Catherine de' Ricci, a Florentine, became, they said, almost the spiritual director of Tuscany. Three Catherines already? Yes; heirs of the Saint of Siena (1380), too tremendous and too well-known for us to do more than recall that despite her life of ecstasy spent without food, her sheer cerebral activity was amazing (she could dictate to several at a time; her *Dialogue* is even now not exhausted by students); she corresponded with half the potentates of her age, it was she who gave the final impulse to the return of the Popes from Avignon. St. Rita of Cascia (1456) is seen through a haze of legend, yet deserves to be remembered less as the 'Saint of the Impossible' than as peace-maker; already her parents were known as the Peace-makers of Christ: her husband, at first brutal to her, then reconciled, was cruelly murdered, but she persuaded her sons to forgo the due vendetta. Another widow, Frances of Rome (1440), was devoted to intense and organised charity.

These women, then, all love Jesus personally and passionately, yet experience—and can describe—the sublimest psychological states: with it all, they are practical—they manage hospitals, keep accounts, direct civic enterprises, fascinate or terrify tyrants. But the earlier ones seem to breathe a morning air; they sing like larks even when they suffer, and are at home in fields. Later, the sickness of the age has touched them; there may be a sense of strain, almost of exaggeration; they are no more naive and homely like a Gertrude. The extreme phase of this comes later still. Yet the period was not only a feminine one. There were very great Popes—but princes on their pinnacles have few friends; I feel almost more pity than affection for them. There were still martyrs—Peter of Verona, killed by Manichaeans (1252): or mighty explorers and missionaries—John of Montecorvino who translated the Psalms and New Testament into Chinese, built workshops as well as churches, and died in Pekin (1328). Others, like the Augustinian Nicolò da Tolentino or Bernard Tolomeo, founder of the Olivetan Benedictines, even the Seven Founders of the Servite Order (in honour of Mary's Sorrows: can

you imagine that two centuries earlier?) are half-eclipsed in the splendour of contemporary sanctity. But on the whole their active work was local and loosely organised.

The Italian intelligence is acute: wit can be very mordant: the legal and practical sides of life, e.g. medicine, were as highly developed as anywhere: yet the great philosophers—Thomas of Aquino, Bonaventura—went out of Italy. Both died in 1274. Compare Aquinas with Aristotle, and you perceive at once how different is a Saint! From our special point of view it is the Saint in Thomas that matters; no one could begin to think of Bonaventura save in terms of sanctity. Perhaps I find him so Italian because he is so Franciscan: Thomas had imperial blood in his veins and belongs to all nations. But the *Saint*, you find in his hymns; in his readiness to treat all his mighty work as nothing in comparison with God; in his 'Naught save Thyself, Lord'; and in his real horror of the doctrine of the 'two truths'—the *independent* truths of reason and religion—for almost immediately after him the tide set once more towards rationalism: but the true rationalist in Italy was Frederick II, *Stupor Mundi*, half-Mohammedanised and in many ways fantastic. We read of Epicureans in Lombardy; of semi-paganised *clerici vagantes*, but their pseudo-mysticism dashed itself to pieces on the classical tradition of the land, less rock-firm in the North.

But the Latin renaissance, at any rate, blossoming immediately after St. Thomas, found congenial soil in Italy: nationalisms crystallised; civil law began to defy canon law; Philippe le Bel succeeded to the throne held so recently by St. Louis; Boniface VIII followed Innocent III; the Great Schism did a seemingly irreparable harm to the Church and the ruin of the Empire could have been foreseen. Still, Saints appeared in Italy: John Capistran (1456), lawyer, ambassador, Franciscan, accused of heresy and acquitted, leader actually of part of the Christian army against the Turk, powerful in Hungary and the Balkans: James of the Marches (1476), also Franciscan, also accused of heresy, also active in Hungary and often papal legate. But more 'universal' was Bernardino of Siena (1444) whom Pius II called a second St. Paul for his preaching; men flocked to his confessional 'like ants'; all Italy was his territory. He could confront the terrible Visconti, and, in his love for the poor, instituted the *monti de pietà* re-organised a generation later by his namesake Bernardino da Feltre (1494), beneficent loan-societies to protect them against Jewish usury. His *prediche volgari* exist, taken down in shorthand by a Sieneese tradesman. Who, to-day, would dare to emulate his realist vivacity? Yet so sweet and spiritual was his influence that he could persuade bloodthirsty factions to replace their escutcheons with the Name of Jesus. He, too, was accused of heresy—symptom of the unrest of the times: but sanctity is continuous—the Sieneese Bernardino was 'master' of John Capistran;

Bernardino da Feltre was inspired by John of the Marches. We are glad to mention two great prelates: St. Antoninus of Florence (1459) and St. Laurence Giustiniani of Venice (1456): but these men of learning, justice and charity conclude an epoch, for Constantinople fell in 1453.

C. C. MARTINDALE.

### SHORT NOTICE

Dr. F. W. Beare has been unfortunate in the date of publication of his commentary on **The First Epistle of Peter** (The Greek text with introduction and notes. Blackwell, Oxford: 1953.), seeing that it was preceded by the masterly work of the Dean of Winchester, E. G. Selwyn, on the same epistle. Still, the appearance of two such works together is not without instruction to the reader, who can test for himself the workings of the Higher Criticism in Dr. Beare's commentary by recourse to the more sober judgments of Dean Selwyn. Thus, when Dr. Beare argues for a splitting up of the epistle into two documents, he sets up an opposition between the instruction in 3.15 (which tells Christians to be ready to give an account of the hope that is in them to anyone who asks) with the exhortation in 4.14-19 to be prepared to suffer martyrdom for the Name. He says of the first passage: "The phrase: 'To everyone who summons you to give an account' can only apply to a judicial interrogation. Of the second he thinks that "Evidence of loyalty and uprightness of life, which according to 3.16 was to result in the dismissal of the charges and the humiliation of the accusers, is no longer a valid defence." The reason he gives for the supposed difference is the lapse of time (perhaps 30 years) between two documents and the start of the persecution of Trajan's time just before the second was written. That this difference of advice for supposedly different situations is a mare's nest appears quite certainly from Dean Selwyn's commentary. Of the first passage, he says: "*Apologia* and its cognates are used both of public self-defence (as in Lk. xii and xxi, Acts xix. 33, etc.)," and he cites the example of similar Jewish teaching which enjoined upon the true Israelite to be ready to explain his religion to the sceptical non-Jew: "Rabbi Eleazar said: Be intent upon learning how to answer an Epicurean. (Pirke Aboth 2.18). The context is that of conversation, not that of police enquiry." One might add that the advice of St. Peter in 3.15 is but a particular means of carrying out the general precept of Lk. 6.30: Give to everyone that asketh of thee. As for the sense which Dr. Beare assumes in his phrase about "being summoned to give an account," so far is this from being established that, for the same Greek words, a contrary sense is found in IV Maccab. 5.14. It has seemed worth while to dwell on this one point of the commentary because it is fundamental to the whole position taken up. It is typical of the author's work as a whole, and it touches a text which the ordinary Catholic has long looked upon as Scripture warrant for his study of the Apologetic arguments for his faith.



## GOVERNMENT AND FREEDOM

**V**ERY occasionally in a life-time one is privileged to meet people whose personality it would be almost platitudinous to describe as remarkable. The striking thing about them is a peculiar quality of greatness which it is difficult at first to define. One recognizes at once that this quality is not tied up with their ability, say, in athletics, or as business men, at school, in a profession or in any other such category. They may have marked ability in these fields or they may not. That is irrelevant. They may be rich or they may be poor. That, too, is irrelevant. The quality I have in mind is something independent of wealth and poverty, birth, rank and profession. It goes much deeper. It is something peculiar to a man as a man, irrespective of any special, accidental gift he may have. Further analysis reveals in those who possess it a calmness, a certain tranquillity of purpose, a peacefulness which comes to them, not because they are running away from the world, nor because they are drifting along with the tide of events. On the contrary these men are plunged often into a life of great activity, and, far from swimming with the tide, spend most of their active days fighting hard against it. The peace they possess is not the sloth which creeps over the lazy and the drifters ; it is the possession of those whose lives are driven by the great activity of living responsibly, and in accordance with the truth. Peace is the tranquillity of order : the calm steadiness in well-doing which is the mark of those who base their lives on the truth, and take as the first rule of their conduct God's instructions in their regard. When you have the good fortune to meet one of these outstanding men of peace, you are meeting someone who possesses, to an extraordinary degree, something which is common to all Christians who order their lives in accordance with essential purpose, who recognise that their primary obligation is to the truth. Their peaceful lives, freely and responsibly set along God's way, are microcosms of what the whole of society would be if it were made up of those who put first things first, at no matter what cost to themselves.

Reconstruction, about which there is much talk and bustle to-day, does not imply a surgical operation on the " masses " by a group of planners. These men usually end their probings by cutting out the patient's heart in mistake for his appendix. They set out laudably to cure, but the system they invent leads them remorselessly to kill the thing they originally tried to care for. Reconstruction cannot be imposed on society from without if it is to endure. It must be born first in the hearts of those who are the partners of social life. Its complete fulfilment implies, in society as in the individual, the

restoration of truth and its responsible pursuit. Reconstruction can begin in a society, and hope to succeed, only when some at least of the individuals who compose that society take truth as their first and final criterion of social activity, and hold to it always. Since the Catholic Church is the divinely appointed guardian of truth, and since she lays on her sons the task of its promulgation, it follows that her contribution to reconstruction is absolutely essential and unique. The world must follow the truth if it is to attain peace. The Catholic Church is the guardian of truth ; therefore the world needs the Catholic Church ; and more than ever to-day when Christendom is in danger of rotting from within whilst the hordes of a new Attila hammer at the gates of the West. If the hour is grave the obligation of Catholics, as possessors of the truth, is correspondingly increased. "The great hour of the Christian conscience has struck," said Pius XII in a message broadcast to the world on Easter Sunday : "This conscience will either become fully aware of its mission to a mankind whose spiritual values are in danger, and save it ; or, if men are but half awake and do not give themselves to Christ, then His terrible verdict 'Who is not with me is against me' will become operative." It is Christ or Communism now. There is simply no alternative, and those who are not with Christ at such a time as this would appear to be against Him : if only by their negligent materialism, which has a closer affinity with Moscow than with the Christian heritage of Rome. Included in this second category are many whose profession of freedom now is little more than a veneer to cover a greed which is the main driving force in their lives.

I have kept on repeating, "the truth." A brief glance at Catholic truth as the basis of social and industrial life will indicate a way of living which should be typical of a society that is at once Christian and free. It may help to serve as a criterion for those who are not in doubt as to the value of the Christian thing, but who are understandably confused as to the method of its application to the times we know.

At the basis of Catholic social teaching there lies the concept of man as a person precious in God's sight, because made in God's image and saved by His Son. Having been made by God man belongs to Him absolutely, and has as his life's business the task of serving Him. He does this by following God's law. To the extent that man follows God's law he lives finely, and shows by the splendour of his living something of the splendour that is God. That, briefly, is man's task ; and his happiness and that of society is dependent on its due fulfilment.

The right and fine living enjoined on man by natural law implies the full and free development of his whole person. Both adjectives are important. Man is made up of body and soul and it is as a man that he is meant to attain fullness of stature. Clearly then the whole

of him ought to share in this development. The due and full perfection of the normal man (and it is with the normal man that we are concerned here) must take into consideration the body as well as the soul. Moreover, and this bears still more strongly on the same point, in the human person body and soul are beautifully blended and inseparably intertwined. You cannot strike at one of them without upsetting the other. If you starve a man's body or reduce it to squalor, you cripple his soul. His life cannot easily achieve fullness if he is harried by want or fear. Hence to advance the perfection of the whole human person you must take into consideration, not only his spiritual, but his material welfare. Because man is a composite being the full flowering of his spirit requires an adequate sufficiency for his body : his development cannot be a lopsided affair.

The attainment of this fullness has been enjoined on man by God ; from which it follows that he must have from God a right to a decent material sufficiency. Having given man this task God must give him rightful claims on the means necessary to attain it (for God is no tyrant and one definition of tyranny is the imposition on others of impossible tasks). Man then has a right, given him by God, to a decent sufficiency of this world's goods and it is a first charge on any economic order to satisfy this right, not indiscriminately, but in accordance with man's nature as free and responsible. For this sufficiency is not an end in itself ; it is not to be sought as that which satisfies man's needs completely ; its fulfilment must be seen essentially as a means to that perfection of his person which is man's due. Willed in and for itself this God-given claim is useless and liable to do more harm than good. Viewed steadily as a means, it will be used to suit essential purpose ; once allowed to become an end in itself it will dominate its abusers and hasten their extermination. A check is placed on man's right to attain a material sufficiency by the fact that the realization of this right is valid only as a means to man's full general development, in accordance with his nature as a free and responsible human being. Because man's nature is rational his ideal of right living must be freely sought ; which is only another way of saying that man's full development must be *freely* achieved if it is to run true to type.

This all important point is best developed when set against a background of society. Men live together in society because they need each other ; because without the help of others the spiritual, intellectual and economic life of each would be gravely retarded. This is obvious in the case of the family, which is the most fundamental society of all. But one has only to think of the standard text-book examples (such as the printing press, or the division of labour), and to recall the benefits of good conversation and of a sound intellectual heritage handed down in the classroom and lecture hall, to realize the fundamental truth of Pius XII's words : " The original

and essential purpose of social life is to preserve, develop, and perfect the human person, by facilitating the due fulfilment and realization of the religious and cultural laws and values which the Creator has assigned to every man and to the human race, both as a whole and in its natural groupings."<sup>1</sup>

In a word, man's purpose is right and fine living, and the purpose of society is finer living still for the individuals who compose it. Society exists for them and their common good is its welfare. Society, then, should be the condition of men's true development as free and responsible persons.

The partial and immediate purpose of any society may vary according to its type and aspect ; but ultimately every legitimate form of society, whether it be a golf club or a trade union, has for its objective the finer, better living of the individuals who compose it. Society in its economic aspect, for example, has as its first objective a decent sufficiency for all the individuals who compose it. This is because man has a right to a material sufficiency, and because he associates with others, through the division of labour, in order that each member of society with the help of others may obtain more easily for himself that sufficiency of economic goods to which he has a right. The matter does not end here. If we allowed it to do so we should open the gate wide to totalitarianism. Man's purpose is fine living and the ultimate purpose of social life is finer living still. A material sufficiency is a means to fine living, and the immediate purpose of economic life is the provision of a sufficiency for all as a means to the finer living of each. Because a man has a right to a decent material sufficiency it does not follow that he can gain that sufficiency at any price, that he can sacrifice his freedom, for example, in order to attain it. His higher purpose, which enjoins his development in accordance with his nature, prevents him from doing that just as much as it prevents him from murdering or stealing as a means of gaining a livelihood. To achieve sufficiency at the price of freedom is therefore to achieve nothing but a society which is rotten with frustrated purpose. Many realize this when they have the example of Russia before their eyes ; but they are strangely blind when confronted with the direction of labour and the excessive crippling of consumer choice in England. This makes one wonder whether the thing that disturbs them about Russia is, not the loss of freedom, but only the bloodiness with which that is brought about ; whether, after all, they are not materialists at heart, though of a gentler brand than their Russian brothers. The reaction of so many to an inquest on present-day planning in England, as it affects liberty, is to assert that under it more benefits are conferred on people than was formerly the case. Even if this reply were true (and I am taking "benefit"

<sup>1</sup> Christmas Broadcast, 1942 ; published by the C.T.S. under the title *The Rights of Man*.



in the broadest sense of the word) you have here a confusion between welfare and freedom which is not only tragic, but illogical. It is as though the proprietor of a slave compound were to reply to those who objected to his system with the assertion that the slaves were well fed. Yet this is the type of reply which is given to those whose deep respect for the human person leads them to question openly the merits of the present system in this country.

With economic society, then, as with the individual, a check is placed on the indiscriminate pursuit of material ends by the nature of society's ultimate purpose, which is to enable a man to develop *as* a man, that is freely and responsibly. Consequently, to pursue sufficiency at the price of freedom is to turn society from its God-given purpose and so to destroy it. And it would not seem to make much difference whether this inversion is brought about gradually, or brutally at one fell swoop; for the ultimate effect in each case is the same. Must we conclude from this that the Government's true rôle is that of the Liberal "policeman"; that a society typified by extreme individualism and driven by a spirit of boundless acquisitiveness is the best we can hope for as a form of social life? This is the doctrine of *laissez-faire*. It is, rightly, in disrepute; though the charges against it, have, I think, been greatly overdone of late. If it were the only alternative I should prefer it to totalitarianism in any shape or form, because the casual ruthlessness by which it sins is a lesser evil than the direct personal oppression of the individual which accompanies totalitarian oppression. But *laissez-faire* capitalism is *not* the only alternative to a totalitarian order. Man is born responsible as well as free, which means that in social and economic life his freedom of action must always be circumscribed by moral obligation, by his duty to work with others for the divinely ordained purpose of economic and social life and to respect the rights of his fellow-men to share in the benefits of that life. Because free, men may not be driven normally by force and fear to achieve social objectives. Because responsible, they may not be driven only by greed; such inducement cannot be justified by a hope that communal benefits will come as a by-product from men's indiscriminate and irresponsible profit-seeking. Because men are free and responsible they must co-operate freely with each other to achieve by responsible action the first charge of economic endeavour, which is a decent sufficiency for all. This is what their human nature demands of them. To the extent that they act in this fashion they grow in stature as persons. To the extent that they refuse this charge their personality remains a thing of stunted growth. In a word their full growth as persons is partly dependent on their acceptance of social obligation and on its execution. It is right to resist State intrusion, but it is wrong to leave matters there. Catholic social teaching enjoins individual responsibility as well as freedom, and insists that the

final answer to totalitarian aggression is a much greater realization by Christians of their responsibilities in social life. The part of the State to-day is to encourage those responsibilities and not to suppress them. For this task it requires patience and humility. Until modern Governments give much greater evidence of both these virtues their every action should be watched, vigilantly and fearlessly, by all who value the high heritage of Christian freedom.

PAUL CRANE, S.J.

#### SHORT NOTICES

**The King Unerowned**, a Biography of St. Joseph, by Fr. M. O'Carroll, C.S.Sp. (The Mercier Press, Cork. 10s. 6d.), is a work both of learning and of devotion. It is stimulating from the first to the last page, and there are no forced digressions, though many topics have to be considered in the very full programme the author has set himself. Four of the chapters seem to be of special value: those on St. Joseph as Husband, Father, Workman, and Peacemaker. One is tempted to quote at length, from these, but one or two phrases must suffice. "How enviable he was, especially, in the communion of spirit which he shared with Mary. . . . The soul of Mary became to that of Joseph a light and a strength—light to his mind, strength to his will." "In this age marked by widespread and profound devotion to St. Joseph's Immaculate Spouse, his prayers to her, and with her, will be incessant for the liberation of mankind, and the establishment amongst us of a permanent genuine peace." These last are the concluding words of very moving first chapter. There is one strange omission in so recent a book and a book that deals so well with modern problems. No reference is made to Pope Pius XI's action where in his Encyclical on Communism, given to the Church on March 19th, 1937, he appointed St. Joseph the "mighty Protector" of Holy Church. The Pope's words were "We place the vast campaign of the church against *world communism* under the standard of St. Joseph, her mighty Protector." No doubt this, and a later allocation of Pius XII, could be added to a second edition. We warmly commend this book, thoughtful and novel in its retatment of a great subject.

The concluding stages of the Peloponnesian War, which are generally known as the Ionian war, must have had a melancholy interest for an Italian historian in recent times. The failure of Athenian sea-power and the melting away of the Athenian empire are not without their parallels in recent years. One can see therefore that the researches of Dr. G. Fabrizio, **Contributo storiografico-storico allo studio della guerra Deceseleica** (Milan, Soc. edit. Vita e Pensiero), will not be without interest to his fellow-countrymen. When one passes from the eighth book of Thucydides to the writings of Xenophon and Diodorus in the later years of the war, one has the feeling of leaving the company of men for that of children, and noisy, discordant children at that. The first problem is that of the bringing into line of their testimonies, and this Dr. Fabrizio has tackled. He goes on to discuss the conduct of the naval war, leaving to one side the internal affairs of Athens and Sparta. It must be said that here he has shown much carelessness in his use of English authorities. His quotations are barely recognizable, and even in his list of corrections a garbled English is offered as the correct version.

## A NEW PATRON FOR TEACHERS

**T**HIS year on the First Sunday after Easter, His Holiness the Pope beatified Brother Benildus, an unassuming member of the Congregation of St. De la Salle. The new Beatus was one who gave his whole life solely to the simple duties of a Christian Brother teaching in a small communal school in a remote mountainy region of Central France. He never filled any place in his Congregation higher than that of Director of the little Community of two or three brothers who helped him in the school. The secret of his life was well expressed by Pope Pius XI when he said : " Brother Benildus did common things uncommonly well."

Benildus was one of a numerous family of brothers and sisters, children of comfortable farmers named Romançon, at Thuret in the mountain country of the Cevennes. He was born on the 14th of June in 1805 and was baptised the same day, being given the name of Pierre. His mother taught the child his prayers and his catechism, amply illustrated by stories from the Gospel and other parts of the Bible. When she went shopping she took her little one by the hand and never omitted a visit to the parish church, a practice which gradually familiarised him with the thought of the Presence of God. When he was a little older Pierre's days were spent looking after his father's sheep in the small unfenced fields ; and at this time, as we read of so many other young shepherd saints, he used to gather round him children similarly occupied, and repeated for them the catechism lessons and stories taught him by his mother. In this way unconsciously he learned to teach.

The schools closed by the Revolution had not yet re-opened and the only other teaching received by Pierre was from a visiting teacher who gave lessons in the village occasionally. One day Pierre, walking with his mother, saw two teaching Brothers in their habit in the street of Clermont. He plied her with questions about them, and there and then decided that he would become one of them. When a novitiate was re-established in Clermont he applied for admission, and at the beginning of his sixteenth year took the Brothers' habit with the name of Benildus. From the first his Superiors found him a youth of unusual promise. When his training was completed he was sent to teach the youngest children at Aurillac. He was very small, only a head taller than his pupils, but he had the gift of authority and was able at once to control his little flock. For the next twenty years, 1821 to 1841, we know little about him except that he pronounced his annual and then his triennial vows and on the 11th September, 1836, took his vows for life. After the final vows he

taught in a variety of elementary schools in each of which he seems to have been long remembered.

At the age of 37, Brother Benildus went with two others to open an elementary school in a little town of the Gévaudan district, where he was to remain till the end of his life. There had been no school in Saugues since the Revolution and two hundred children were running wild in the neighbourhood. As before, at first sight Brother Benildus did not impress the people. He was under-sized, and humpy-looking. "The Superior General has sent us the leavings," the people muttered. But they soon changed their mind! At close quarters Brother Benildus was an impressive man, ascetic-looking, with wide forehead, strong mouth, eyes sparkling with expression and life. He was fluent in speech, interesting in his conversation, and had no particle of affectation about him.

The school was opened in the barest poverty in an unhealthy, dark building into which crowded over three hundred boys of all ages up to beyond twenty. Besides Saugues boys there were rowdy *gaillards* from the mountain farms. Brother Benildus and his little staff were overworked and had to ask for a fourth Brother. For a hundred years ago Brother Benildus's teaching was surprisingly modern and practical; he possessed the art of imparting knowledge. The boys were taught some domestic economy, particularly in matters of hygiene in the home, food, and clothing. Also the manner of government of their town; their local geography and history, with map-making. They had lessons in eye and hand training. Parents and the public were frequently invited to exhibitions of the boys' work, for which the boys themselves decorated the rooms and made the preparations. At the close of the display all the school, accompanied by parents and the public, went in procession to the parish church where Benediction was given. In such ways the relation of the boys' work with God, and with their home life, was fostered. Br. Benildus attached little or no value to knowledge that does not lead to God. A boy announced at every striking of the hour, "Remember the Holy Presence of God"; then silence followed for half a minute. The Brother always knelt for some seconds on entering the classroom before lessons.

Br. Benildus was known far and wide as a catechist. He followed his mother's practice of illustrating the dogma and moral of the catechism from the Bible. He was skilful in selecting Bible stories relating to what he taught and while he spoke the boys never took their eyes off him. Former pupils related that to hear him speak of the Passion was like being there. The month of May in his school was one long festival, and he used to speak of St. Joseph as of a neighbour whom he knew well. He took particular care in preparing boys for First Communion. He was a strict disciplinarian but was no martinet. When possible he was deaf and blind to boys' antics.



But patience and gentleness did not come to him by nature ; his patience was acquired and maintained only by strenuous effort, for his lively temperament was easily excited to anger. His habitual calm came from an ever watchful self-control.

Before many years the transformation among the youth of the town was apparent, and was recognised by parents, inspectors and other educational authorities. One day, in 1848, the Mayor visited the school unannounced and in presence of the boys pinned a silver medal on Brother Benildus's breast as a token of public appreciation. A sure test of a school is the behaviour of its pupils in after-life. Few old boys of Saugues fell away and ceased to practise their religion. The school produced many clerical and religious vocations. Three or four students used to go to the seminary every year, and fifteen to twenty priests could be counted from that village school, as well as over a hundred teaching Brothers. It was touching to watch his respect for young priests whom he had known as little children.

The Brother's little Community was directed with the firm hand of one whose orders had to be carried out : " I am not fit to be in charge," he used to say, " but so long as Superiors decide upon me staying I will exact strict obedience." He was a keen judge of character and advised the Brothers accordingly. He was precise and clear in speaking of God and holy things. When he found Brothers sad or depressed he sought the cause, encouraged and sympathised with them, urged them to patience in trials and contradictions, interior or exterior. Yet he showed no excess of zeal, and though ascetic himself never imposed austerity on others. There was no harshness or repression in his relations with either pupils or teachers. He never wore a long face ; to him his life did not appear hard ; he was so full of the love of God that life at all times was joyous to him.

Br. Benildus was a good business man. He bought all the necessities for the Brothers and catered for them with a Frenchman's adaptive genius for making do. By his work in the garden he kept the Community in vegetables, and people who watched him crossing himself at work used to say that he said as many prayers as he set cabbages.

When a letter came from his Superiors he read it on his knees from a spirit of obedience and humility. Humble, empty of self, he took no offence at ill-treatment. Except when he was teaching, rudeness or disrespect left him calm. He attributed nothing to himself. A frequent saying of his was : " I am a useless servant," but immediately alongside of that went " I can do all things in Him Who strengthens me." One night he was praying in the oratory in the dark when a young Brother rushed in for something he had forgotten, knocked against Brother Benildus and caused him to cut his forehead against a bench. The young Brother, abashed, was

profuse with apologies. "I deserve to be walked upon, Brother," was all Brother Benildus said.

When people asked for his prayers he would take some of the youngest children from the school to pray with him, and when they came to thank him for answered prayers he used to say, "The children prayed well," as if he had had nothing to do with it. When he began some novena which had been asked for he would tell the Brothers, "We don't count; but God will reward the Faith of the people." By his mortifications he made his body an obedient instrument of his mind, and taught himself to control his thoughts, his eyes and his imagination. He never took more than food enough to keep him going, never any luxury or superfluity. Frost, snow or rain never kept him from any necessary work. He had no heating in his room even in the Siberian winters of Saugues, and he slept on boards covered by a badly worn palliasse. His practices of mortification were hidden, but the process of his beatification declares that he practised them to a heroic degree. Yet the Brothers who lived with him did not think life cold or austere; all agreed it was a happy time for them. Br. Benildus was not distant or remote from human interests; very human traits underlay the supernatural structure of his holiness.

He loved the Auvergne country, for example, with an artist's eye, and used to take the Brothers for delightful walks which he enjoyed like a poet or like the psalmist. His tenacious memory was stocked with verses in praise of Nature. When the Brothers sat down for a rest, in the country-side, Brother Benildus liked to go apart and kneel under a tree or a rock with eyes uplifted and arms stretched out. People who observed him thus said, "He looks as if he saw God." Benildus, indeed, lived in an almost continual attitude of prayer; and like St. Patrick on Slemish or Father William Doyle behind the trenches, he was a devotee of ejaculatory prayer. At a time when daily Communion was unusual he had permission for it and it was an impressive sight to see him coming back from the altar.

He was a man at home among invisible presences. He would salute the angel guardians of the people he met and of pupils in the school or in the street. Crossing the town with a Brother one day he saluted a boy they passed. "Why did you salute that lad," said the Brother, "don't you know he's one of the worst-behaved in the school?" "I know that, Brother, but we can salute his Angel." He saw angels everywhere, adoring round the altar, in school among the children, in every home he visited, at the bedside of sick pupils he had called to see. When he had any difficulty with a boy or a Brother, he prayed to their guardian angel; that always succeeded, he said. He had deep devotion to St. Joseph, to St. Michael, to St. Peter and, characteristically, to the Good Thief of whom he asked contrition. He felt disappointments and

discouragements like anybody else, but he had recourse to the Heart of Jesus, lowered himself to dust before Our Lord, and then would be up again with the energy of a lion: "I am a useless servant but I can do all things in Christ Who strengtheneth me."

From forty years, Brother Benildus suffered much from rheumatism; after fifty he was worn out and began to look a very old man. To the last he strove to give lessons in catechism to the little ones. "I shall have Eternity to rest in," he used to say. He made light of his sufferings, and when unable for anything else spent his time with his beads or reciting psalms from memory. Sometimes he was found out of bed, on his knees, turned in the direction where Mass was being said in the parish church.

It is customary in those parts for the church bells to be rung when the priest takes the Blessed Sacrament to anyone. Though it was 5 a.m. when this happened for Br. Benildus many of the people came out of their houses, followed the priest, and filled the room. The priest asked the Brother to bless them. He declined at first: "I am unworthy," but was persuaded to yield. He asked the Brothers to read for him something on the mercy of God. Then he asked for the prayers for the agonising. Afterwards he desired to be left alone, and lay immobile with his eyes fixed upon a crucifix on the wall. Without effort or agony he died at 7 a.m. on the 13th of August, 1862. He died so quietly that the Brother in attendance on him did not notice his passing.

People crowded to the house on the news of his death. The Brothers had difficulty in preventing his cassock and other clothing from being cut to pieces for relics. Relays of his former pupils carried the coffin to the grave, which at once became a place of pilgrimage. Extraordinary cures continued to multiply until, on the 5th June, 1947, Our Holy Father Pope Pius XII affirmed that his solemn Beatification might take place. Then, on April 4th, 1948, Brother Benildus was raised to the altars of the Church.

BROTHER FINN BARR.

#### SHORT NOTICE

Messrs. Sands have given us, for the modest sum of 2s. 6d., a very inspiring account of the apostolate of the Little Sisters of the Assumption, who have ten houses in our big cities, four of which are in London. The title of the little volume is **A Form of Catholic Action**, and anyone reading it will wish that every big town in England could benefit by their selfless work. Margaret Monroe contributes an excellent Foreword which is the best possible review of the book. Her concluding sentences run: "There is a good and a bad way of being up-to-date. Here is one of the good ways, one of the best. But like the best in every age it brings home to us the deeper truth that the only way of keeping up-to-date is to be in touch, not with present fashions but with the eternal world. There, hidden behind all time, lies the great reservoir of reality, whose waters suffice to quench all thirsts of all ages."

## CATHOLICISM IN MAURICE BARING'S "C"

THIS longest of novels with the shortest of titles is the saddest of stories. It tells the tale of a life full of promise and opportunity that are frittered away in blind infatuation for a worthless woman. C. is the Hon. Caryl Bramsley, younger son of a peer, born into a family typical of the late Victorian aristocracy. Misunderstanding by all, and most of all by his mother, brings out, from boyhood, all the sensitive pride and reserve that is C's heritage. His intelligence discounted from the start, C's refined and intensely receptive mind develops *malgré lui*. In tracing this development its creator is able to pour out all the rich culture of his own mind; the English poets, particularly those of the nineteenth century, are quoted with a fluent ease that is matched by the author's wide knowledge of French, German and Italian verse.

At Oxford C. falls in love with Beatrice. Regarded by the families of both as a boy-and-girl affair, the affair is scotched from the start because Beatrice is a Catholic, and a mixed marriage is as unthinkable to the merely nominal but rigid Protestantism of Lord and Lady Hengrave as it is to Beatrice's intensely Catholic father. Driven back into himself, C, temperamentally unambitious, drifts through life till he is caught in the toils of a hopeless, ruinous passion for the designing Leila for whom such affairs are the breath of life.

This moving tragedy can hardly be called a Catholic tale. Indeed of its 741 pages hardly twenty deal with Catholic things; yet where Maurice Baring does discuss the Faith, for which he himself was so deeply grateful (he said that the one act in his life that he never regretted was becoming a Catholic), he does so with a depth of understanding that is characteristic of the true convert.

C. who has never in his life discussed religion is suddenly asked by a new poet acquaintance: "Are you a Catholic?" "No," said C., "I'm nothing——" "Of course not, if you're not a Catholic," said Bede, "There is either that or nothing. There is no third course." "And one can't very well *become* a Catholic," said C. "Why not?" asked Bede. C. stammered and did not answer. . . . It was not, however, necessary, for Bede poured out a stream of argument and exposition to the effect that Catholicism was the great reality; the only thing that mattered; the only thing that counted; the only creed a thinking man could adopt; the only solace that satisfied the needs of the human heart; the only curb to the human passions; the only system that fulfilled the demands of human nature and into which factors such as love and death fitted naturally; the unique and sole representative of



the Divine upon earth. The English had gone wrong because they had fallen into a rut from the straight road of the true inheritance : Catholic England, Chaucer's England, to which the whole of Shakespear's work was the dirge.

"But do you believe it all?" asked C. "You are in a muddle about the meaning of the word *belief*," Bede answered, "You use the word *belief* in the sense of thinking something is probable or improbable in itself. When we say we believe in a dogma, we mean we are giving credit to something which is guaranteed to us by the authority of the Church. Religious belief is a mystery and an adventure. But if, like Pascal, you wish to bet on it, you have nothing to lose if it turns out not to be true, whereas the other way round——"

"I should hate to do it from fear. I have the greatest contempt for death-bed repentances; for men who have blasphemed and rioted all their lives, and then at the last moment have sent for a priest——"

"That means you are not a Christian, that is to say not a Catholic. (Catholicism is Christianity. It's the same thing—and nothing else is.) Well, Christianity is the religion of repentance: it stands against fatalism and pessimism of every kind in saying *that a man can go back, even at the eleventh hour. . . .*" "I don't want to be Christian, and I must go," said C. They had been talking for over two hours.

It is some time before C. discusses religion again: not till Death forces him to face Eternity. The loss of his favourite brother is a shock he can reveal to none save Beatrice, his first and best love, who understands him through and through. He goes straight to seek her out.

"You believe in future life?" asked C. Beatrice nodded. "I know you do officially, of course, but . . . does it mean anything to you?" "It's not a thing one can define or explain to oneself or to anyone else," she said. "One can't imagine what it will be like; I only know that I feel certain that it will be, that it *is*." "But you don't believe it will be the same as this life, and if it isn't the same, what is the point of it? . . . The point of human beings to me is that they are . . . made up of a thousand things: defects, qualities, idiosyncrasies, . . . unexpected quaintnesses, unexpected goodness and unexpected badness; take all that away, and what is left? Nothing that I want to see again. . . . I was fond of Harry as he was; rather boisterous, sometimes rash, full of high spirits . . . with a temper that flared up quickly and subsided more quickly still . . . but I can't imagine a perfected Harry . . . it would be someone else, and then I can't imagine Harry in Heaven——"

"That is because you have got the conventional idea of the next life you learnt in the nursery—but can't you take on trust . . . that the best and essential part of human beings may survive, or that they may for the first time be complete, complete in body *and* soul? . . . Isn't that enough?" "It's too much for me," said C.<sup>1</sup>

The influence Beatrice had on the deeply reflective mind of C., enervated though it was by continuous, compelling, but unsatisfying adventures with Leila, is seen in the notes he made at this time of other conversations with Beatrice and quotations from her letters: "Yes, faith is a wonderful gift. But it is a gift, one must always remember that. It may always be taken away. That, to me, is the greatest mystery in the world. I mean, why some people have faith and others not." On another occasion C. had been voicing the hackneyed pantheistic plea of the "something supernatural" felt in the beauties of nature or the genius of music and literature.

"I know what you mean," says Beatrice. "But there is something else. . . . There is something I have only felt at Mass, and that is a sense of final calm and absolute content, as if one had got beyond all obstacles and had been released from *everything*—all chains. . . . As if nothing could hurt or disturb or reach or touch one any more. . . . One can't describe these things, but I mean it is something *more* than all the *beauty* and all the art the world can give. . . . You see the reason why great art is great is because there is in it a message from Heaven; it is a spark of the *Divine* given to us in fleeting glimpses . . . through an imperfect medium—landscape or pictures or music or poetry. But at Mass I think the message is there, directly transmitted to us, if we are in a state to receive it."

In reply C. admits his respect for Catholicism but complains of something *shut* about its services, something cold, hard and exclusive. Beatrice allows that all this and more will be said of a shut door by a traveller freezing in the cold of the night,—“but if you turn the handle and find it opens quite easily, and that inside there is a vast, endless room, full of lights and blazing fires.” This difference of without and within she applies in continuing the theme of the Mass: “I feel at Mass as if I were breathing the kind of air you breathe on the mountains in spring, or in a wood, or in the fields at dawn on a spring day . . . it is more than sweetness, it is simply fresh—unspeakably fresh . . . that is all, and this is enough.”

Beatrice then tries to explain what is often such a stumbling-block to non-Catholic aesthetes such as C., namely, the unalterable, lapidary

<sup>1</sup> That evil is eliminated from the 'make-up' of the saved is all that the Church teaches. C. was assuming, very rashly, that such elimination must deprive individuality of all its "quaintness" and variety. The saints disprove it!—Ed.

glories of the Mass as something quite apart from beautiful or ugly surroundings or accessories :

"It is just the same in the tin tabernacle, or shed, or barn, in any village church where there are the cheapest coloured statuettes of St. Joseph and the Sacred Heart and sham stained-glass made of coloured paper . . . all these things help, I assure you ; they don't hinder, because, don't you see, where the object represented is Divine and indescribable in human terms . . . the image is none the worse for being childish. . . The best picture by the greatest artist in the world of something like the Crucifixion, is just as *inadequate* as a child's picture . . . the more frankly unpretentious and naïve the attempt at representation the better ; it becomes then a symbol. That is the *sacramental* view of life . . . so, to us, the people who say they have no use for the sacramental system are, as I once heard a priest say in a sermon, like a man who would refuse to go into the ark because he knew how to swim."

The only answer C.'s cynical scepticism can make is that he doesn't believe the ark is real and, anyway, doesn't mind being drowned. But that Beatrice's deep sincerity and earnestness have set C. thinking and taught him a lot, emerges when his friend Malone, a merely nominal Irish Catholic, insists on being married in a Catholic church, although he admits "it's only a clannish feeling with me, mixed with a fanatical hatred of Protestant religious institutions." C.'s reaction is an outburst, attacking Catholics for lack of appreciation of what they profess. He argues the Catholic case with a vivid vigour that reveals the motives of credibility that drew Baring to the Church.

"That always seems to me to be the worst thing about Catholics, they pretend to believe in a supernatural Divine revelation, which necessitates an Infallible Representative on earth. That representative is the universal Catholic Apostolic Church . . . the visible head of it is the Bishop of Rome, the direct successor of St. Peter, the Vicar of Christ upon earth. Well, here, you say, is our Catholic Church ; any one can belong to it ; it's open to all, and open to all in the same way ; it is the same *everywhere* and *everywhen*, 'Quod semper, quod ubique, quod ab omnibus.' 'Securus judicat orbis terrarum,' etc. In China, in Africa ; yesterday, to-morrow ; in the catacombs of Rome, in the Roman villas in Britain, in the cathedrals of the Middle Ages, in the palaces of the Renaissance, in the taverns of London in penal times ; in tin tabernacles at Aldershot or in India ; in an Austrian village, an Australian shanty, a Canadian shack ; a village in the outer islands of Scotland or in the South Seas ; there it is, always the same, and always ready to receive any one. . . . Soldier, sailor, tinker, tailor, rich man, poor man,

ploughboy, thief. . . . Well, that is your claim . . . and yet in practice what happens?"

C. then maintains (here one can almost see Maurice Baring's tongue occupying one of his cheeks!) that the old English Catholic families, while professing to be delighted at the making of converts, in fact turn up their noses at them as at *nouveaux riches* elected to their favourite club: "That is what I mean, they treat it (the Church) as a *club*, a hereditary, aristocratic club into the bargain, and I quite agree with them . . . converts, especially English converts, are impossible; but if this is so, bang, surely, goes the universal *semper ubique . . . orbis terrarum* claim!"

When Beatrice, now a young widow, suddenly announces that she is going to try her vocation as a nun, all C.'s hopes of recapturing his early happiness with her and of soothing the wounds left by Leila are shattered. Stunned and embittered he drifts back to his listless pursuit of Leila, till at length he breaks away by going as a War Correspondent to South Africa. Before he leaves he writes a long letter, which was never sent, to Beatrice, in which he shows how near to conviction his solitary soul had come and yet how far he was from faith without the precious Gift God alone can give.

His eccentric literary friend Burstall had been received into the Church before he died, and had asked C. to go each year to his anniversary Requiem armed with a copy of the Mass for the Dead. In his farewell letter, C. tells Beatrice of his reactions when fulfilling that request.

"When I read that little penny book, I seemed to begin to understand what you meant . . . the reason Protestants thought as they did, or, rather, received the impressions they received when they went to Catholic services, was that they had not the slightest idea what it was all about. . . . They did not know what a Mass meant; they did not understand that in a Requiem . . . the soul of the dead person plays a real part, and that it is a means of communication . . . a kind of divine telephone between the Living and the Dead, and not a beautiful external tribute, like a concert, paid *once and for all* to the memory of the Dead Person.

"You used to tell me, when people criticised your services because they were in Latin . . . that the Mass was a Drama and the people did not need to follow the words in their book; they could follow the action and say any prayers they liked. . . . After reading the penny book, I begun for the first time to have an inkling. . . . So what I want to ask you is this. Supposing I die in Africa (or anywhere else), would it be possible for you to have a Requiem said for me?

"If I could believe in anything, I think I should believe in



your Church. I feel it is a solid fact, a reality, something different from all the others. ("Authority, not as the Scribes"). The moment I go into a Catholic Church I feel this (wherever it is—Rome, Paris or Maiden Lane) but, at the same time, I couldn't belong to it *now* myself, as I really don't believe, well, in what? In God? I certainly don't *disbelieve* in God. I don't suppose any one over twenty-one does?

"(It's) not the dogmas I find difficult, least of all those peculiar to your Church,—I mean if people can believe what they say when they repeat the *staggering* affirmations of the Nicene Creed, as my relations and acquaintances do every Sunday in church, the extra little stretch to one's Faith in believing, say, in Purgatory (when you've already got to believe in and have swallowed Hell!) or in the Immaculate Conception, or Transubstantiation, or the Infallibility of the Pope's decisions (i.e. guidance of the Holy Ghost, when you have accepted the Trinity—gnats after the camel), would be nothing. There is nothing, to my mind, unthinkable in the idea of *Hell*, once you accept the idea of the Christian revelation. But—there's the rub. Can I accept the idea of this *particular* revelation, this unique claim? Can I believe this and this only is true? Not a question with me of *this* difficulty, or of *that* doubt or of the stock problems—free will, predestination, Grace, or of the problem of Evil. . . .

"The real point *to me* is that I can't respond to the appeal . . . my heart doesn't tell me that the thing is true, it doesn't help my reason. My reason is quite willing to be convinced and my heart remains neutral. . . . Although, with all my *will*, I should like to share your Faith, the result is, try as I may, I *can't*. You will say I haven't got the gift. What can I do to get it? Pray that I may get it some day. . . ."

C. then goes on to tell Beatrice how long a struggle it has been for him to *unlearn* all he had been told about the Catholic Church in the nursery (that it is wicked), in table-talk with Protestants (that it is misguided), from school history books (that it is historically wrong—a branch, not a tree), at the University (that it is an entirely exploded superstition that no one who had ever dipped into Kant could ever take seriously except women, foreigners, priests or fools).

As he lived his life, C. came up against the fact that Catholics are not necessarily all foreigners, women or priests, and also that Catholic foreigners, priests and women, are not necessarily always fools. Unfortunately this realization doesn't solve his difficulty.

"Now that I have discovered and realized this mistake in public *opinion outside the Church, about the Church*, it doesn't make it easier for me to believe in the dogmas on which the Church is founded, for me to believe that *God came down from Heaven and was made Man*, died upon the Cross, rose from the Dead, and will come again

to judge the world. That, and not in the efficacy of wooden images, is what you believe. That, and that *God is there*, present to-day and every day in the Sacrifice of the Mass in every Catholic Church all over the world; and if one can believe the first proposition the second, and all the others, are child's play, I think;—but I can't believe in the first. Do I want to really? That is the point. I used most certainly *not* to want to. . . . But now to-night, I confess I would like to feel there was a *bridge* between me and something else . . . across the abyss which seems to be everywhere;—above, below, in front, behind. . . . Is it fright? Not entirely, I think."

C. did brilliantly as a War Correspondent, but survived the ordeal of South Africa only to return to fresh and more bitter disappointments with Leila, in which his benefactor and his own brother were involved. He literally pines away, and although he never becomes a Catholic he sends this last message from his death-bed to Beatrice: "If I don't get well, tell Beatrice, if you should see her, that I felt the *bridge* . . . felt there *was a bridge* . . . that's as far as I got . . . no further . . . I hadn't time for more . . . I meant to think it all out some day; I'm too tired now. She'll understand . . . and tell her it *still holds good*."

GORDON ALBION.

\* \* \* 'C' is published by Messrs. Heinemann, to whom acknowledgments are due for our quotations from the novel.—G.A.

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#### SHORT NOTICE

**By Jacob's Well** (by Archbishop James Leen, published by Burns & Oates. 12s. 6d.) is described as a "Planned Retreat." It is certainly that, and also a very concise course of ascetical theology which could be studied also outside times of retreat. Some might find *two* retreats at least, in this closely printed volume of two hundred and sixty pages. His Grace has evidently a strongly contemplative outlook, and many of the conferences (they are twenty-six in number) will appeal especially to enclosed Religious. The fact that they have been given to his own priests and nuns in the island of Mauritius with great spiritual profit, is an indication of the worth of the book. The Life of Our Lord, as is natural, is the main theme, "Jesus Christ and Him crucified . . . the great basic truth on which alone a true life can be built up." A wise warning is given at the outset: "The Gospel must be read as a whole. If the reader allows his attention to rest on select portions to the neglect of others he runs serious risk of a false interpretation of the life and character of Christ. Each part of the whole is true, but its truth will not be revealed without distortion unless the message conveyed in that particular portion is seen in the light of the rest of the Saviour's teaching." Needless to say that the Archbishop follows his own counsel and in his own way faithfully treads the path of St. Ignatius in the Spiritual Exercises.

# MISCELLANEA

## CRITICAL AND HISTORICAL NOTES

### VICARS APOSTOLIC IN ENGLAND: A BACKWARD GLANCE

ONE hundred years ago the organisation of the Church in England was about to undergo great and far-reaching changes, which were to produce eventually the restoration of the Hierarchy in 1850. These changes meant the disappearance of the old order under which the Catholic Church in this country had been governed for centuries. Throughout that long period, ever since the legal establishment of Protestantism, the Church in England had been ruled not by diocesan bishops but by bishops who had no diocesan sees, no episcopal curia, and few if any of the external insignia of episcopacy. They were given sees in *partibus infidelium*, and thus were what we should now call "titular bishops," and were known as Vicars Apostolic. It is to these men, under God, and to their often heroic labours, that we owe the preservation of the flickering flame of Catholicism in this country during the dark days of the penal times. So it is well that with the centenary of the passing away of the old order we should give a thought to the memory of those to whom we owe so much, and to the organisation which they so hazardously and laboriously built up in the days when Catholicism was at its lowest ebb in this land.

Throughout the greater part of Elizabeth's reign the leading Catholic figure had been William Allen (1532-1594) by whom "the relics of Catholicism were saved,"<sup>1</sup> who founded the English Seminary at Douay in 1572, who persuaded the Pope to send the Jesuits to England in 1579, and who was made "Prefect of the English Mission" by Pope Gregory XIII in 1581, and was created Cardinal in 1587. After his death the English Mission was fated to pass through very stormy times arising not only from the external enmity of the English Government but also from internal dissensions. The two main causes were disputes as to the lawfulness or otherwise of the Oath of Allegiance demanded from the clergy by successive governments, and the dissensions between seculars and regulars as to whether or not there should be a bishop in England. On the latter point Rome tried for a considerable time to compromise by appointing an Archpriest. The first of these was George Blackwell (1598-1608), who got into serious trouble for accepting the oath demanded by James I (which was condemned by Pope Paul V in 1606), and who, none the less, was arrested by the government and remained in prison till his death in 1613. The Holy See had deprived him of office in 1608 and he was succeeded by Birkhead till 1614, and then by William Harrison (1615-1621). But none of these succeeded in satisfying either clergy or laity in England, and the Archpriest experiment was emphatically not a success. It would probably have been much better if bishops had been appointed at once, as was done in Ireland.

At last, in 1623, Rome decided to give the country a bishop; but even then he was not to be a diocesan Ordinary, but a Vicar Apostolic, with restricted powers, who would be less likely to annoy the English

<sup>1</sup> Brady: *The Episcopal Succession*.

Government. Thus was reached the era of Vicars Apostolic, which, with various developments, was to last until the restoration of the Hierarchy in 1850. At first the whole country was made one Vicariate; but the position of the Vicar Apostolic was no easier than had been that of the Archpriest, and in 1632 the second Vicar, Richard Smith, left England in despair and spent the rest of his life in exile in Paris. For the next thirty years the Church in England was ruled by the "Chapter," an unofficial body which had been set up by the first Vicar Apostolic (William Bishop) and which has remained in existence, under various names, ever since. Frequently it petitioned Rome to send a Bishop, but it was not till the whole situation was changed by the accession to the throne of the Catholic James II in 1685 that their wish was granted, and even then it was again only a Vicar Apostolic that they got. The man chosen for this difficult appointment was Dr. John Leybourne, the President of Douay.

But James II had, as we all know, ambitious schemes for the ecclesiastical future of England, and he decided that one prelate was not sufficient, since there was a vast amount of work to be done. He successfully petitioned Rome to divide the country into four Vicariates, which were called respectively the London, Northern, Midland, and Western Districts. This was the arrangement under which the church was governed for most of the remaining period of the Vicariates; for it endured until 1840. The new arrangement meant the appointment of three more Vicars Apostolic, and to the joy of Catholics these were publicly consecrated with great pomp in St. James's Palace, the Banqueting Hall, Whitehall, and at Somerset House. At the same time the Benedictines, Franciscans, and Carmelites all opened monasteries in London (the first-named in St. James's Palace itself), and openly walked the streets of London in their habits. Those were great days for the long-persecuted Catholics, but alas they were doomed to be but a flash in the pan. For only a few months later the whole picture was changed by the invasion of William of Orange, and the enforced flight of James. Once again persecution, ostracism, and contempt were to be the fate of Catholics, once again the Church retired to the Catacombs.

But the four Vicariates had been firmly established and this action was to make a vast difference. The number of the faithful grew steadily fewer and fewer throughout those dark days of the eighteenth century, but the organisation was there, and it was to be ready to hand when the first sign of better days should be discernible. In that depressing and seemingly hopeless time for the Church she was fortunate in the leaders who were raised up by God to direct the forlorn remnant: men of courage and of vision, above all men of faith, who refused to be daunted by the external outlook. Everyone knows the names Challoner, Milner, Walsh, and Ullathorne; but besides these were many others who deserve to be remembered, with perpetual gratitude. Space forbids us to dwell on them; but a passing mention must be made of a few: for instance, Dr. Giffard of the Midland District (1688-1703), and then of the London District (1703-1733), who in the course of his long life (he lived to be 99) suffered three periods of imprisonment for the Faith, and was the leading Catholic figure of his period. Dr. Stonor, too, of the Midland District, aristocratic, autocratic, and extremely able, who had a longer rule than any of his colleagues (1715-1756); Dr. Ellis, a Benedictine, the first Vicar Apostolic of the Western District, a convert, brother of a Protestant Bishop, who himself ended his career, strangely enough, as Bishop of an



Italian see (Segni). The flamboyant, enthusiastic Dr. Baines of the same District, founder of Prior Park, but now best remembered for his spectacular dispute with Downside; and also Dr. Gibson of the Northern District, who founded Ushaw, and succeeded his own brother as Vicar Apostolic; and lastly Dr. Joseph Brown, O.S.B., of the Welsh District, who had perhaps the hardest task of all in a district almost devoid of Catholics and in extreme penury. He is the modern Father of the Church in Wales and a heroic figure.<sup>1</sup> Altogether there were forty-six Vicars Apostolic, and while all of them did notable work, many of them also suffered great things for their religion (seven of them enduring one or more spells of imprisonment, and several being tried for their lives).

But to return to the development of the Vicariates: we have seen that James II had had four Districts set up, and it was not till 1840 that this arrangement was altered. In that year the restoration of the Hierarchy was already looming ahead as a possibility, and by way of preparation for the event the Holy See decided to increase the number of Vicariates to eight. The four new Districts thus created were called respectively the Eastern, Welsh, Yorkshire, and Lancashire Districts, and the old Midland District became the Central District. Needless to say all this involved considerable changes in the boundaries of the old Districts which now became much smaller. On the restoration of the Hierarchy ten years later the new Vicars Apostolic, together with those of the older Districts who still survived, were transferred to the new Diocesan Sees.

It may be remarked in passing that the Western District throughout its existence had regulars for its Vicars Apostolic, with one exception (Bishop Baggs, 1843-1845). Of these, six were Benedictines, and three were Franciscans. In addition the Northern District had one Dominican (Bishop Williams, 1726-1740), and the Welsh District, as already mentioned, was under Bishop Brown, a former Superior of Downside. And it is curious to find that of all the 46 Vicars Apostolic Dr. Baggs was the only one who was wholly Irish. Socially they represented all classes, from the aristocrats such as Stonor, the two Petres (uncle and nephew ruling respectively the London and the Northern Districts contemporaneously), and the two Talbots (brothers ruling contemporaneously the London and the Midland Districts), down to Ullathorne (in some respects the greatest of them all) who was the son of a village grocer. Eight of them were converts, though some of these came into the Church in early childhood. But Bramston of London, Ellis of the Western District, and Richard Smith who had all England as his Vicariate, were all grown men when they became Catholics.

The prelates of this impressive array, extremely diverse in their circumstances, their upbringing, and their characters, were alike in their burning zeal for the Faith, in their fearless courage, and in their unwavering determination to guard and tend the flickering flame that was in those days the life of the Church in England. By their sufferings and their unceasing labours we of to-day have entered into a richer inheritance and enjoy a brighter prospect than would have seemed to them even remotely possible within so short a time. They have sowed and we have reaped; let not the sowers and the tillers of a seemingly arid soil be forgotten in the time of harvest.

BASIL HEMPHILL, O.S.B.

<sup>1</sup> He was also chiefly responsible (as providing most of the funds) for the building of St. Michael's Priory, Belmont (now Belmont Abbey, where these lines are being written and where his body now rests).

CHURCH AND STATE IN THE MIDDLE AGES:  
BACKGROUND TO GREGORY VII

FROM the eighth century to the fifteenth, i.e. from the Donation of Pippin (754) till well after the Great Western Schism, say the reign of Pius II (1458-64), the Papacy faced unprecedented difficulties in trying to maintain itself as a temporal power in Rome and in the Papal States. The popes never really became true masters of their capital and absolute rulers of their church territory until the end of the fifteenth century under Sixtus IV and Alexander VI. Up to that point their claims had been disputed. The popes had been harassed, deposed, exiled and sometimes put to death in a popular riot or revolt that often placed an anti-pope upon the throne of the lawful Vicar of Christ.

It is interesting to note that in the Cartulary of the University of Paris, nine out of ten documents issued from the pontifical chancellery date from an Italian town other than Rome. It is even more interesting that the political weakness of the Holy See in general did not reduce the spiritual power of the Roman Pontiff.

When the pope spoke in the name of God he was immensely strong; but when he set out to police the capital, to bring some bandit baron to reason, to impose his will on the magistrates of Rome, or to limit the power of the emperor's representatives, he was constantly up against trouble. Popes like Innocent III and Boniface VIII, who were tempted to achieve temporal mastery, succeeded only in causing much blood to flow in the streets of Rome or in the towns under papal suzerainty. In this note we study the causes of that long and painful crisis particularly during the second half of the eleventh century and in the pontificate of Gregory VII (1073-1085).

The early Middle Ages had offered great promise of a theocracy that would create peace and happiness for the whole world. God had two Delegates or Vicars, the Pope and the Emperor; the former had the primacy in religious matters, the latter held political supremacy over Christendom. Theoretically the distinction was admirable and Dante expressed it thus in his *Treatise on Monarchy*: "The human race has two masters, the Sovereign Pontiff who according to Revelation leads us to life eternal, and the Emperor who according to the teaching of philosophers guides us to temporal happiness."

Unfortunately, in practice, agreement between these two divine representatives was well nigh impossible. A pope and an emperor, even equally holy, could have led the people of Christendom in peace only by making very great concessions to each other. But saints among the popes were rare in those days and far more rare among the emperors.

The emperor, by virtue of his office, was king of the Romans, but he was not completely emperor until the day he received the imperial crown in Rome, at the Tomb of the Apostles, from the hands of the Pope. Yet the Emperor would address encyclicals in the name of the Holy Trinity to bishops, abbots, clergy and all the faithful. Until the middle of the eleventh century, it was the emperor, who either himself nominated popes or confirmed their election by the clergy and people of Rome. By virtue of that same divine imperial authority, he even ventured to depose them or push them into the background. He convoked or presided over Councils; he sponsored anti-popes; he stirred up and fostered the natural antipathy between Germans and Italians.

While confusion of authority was thus brought about by the high-handed conduct of the emperors, there were grounds for conflict no less obvious on the side of the popes. It was especially the Feudal System which gave rise to these quarrels. In Rome and in those regions acknowledging papal authority the pope was feudal lord with a right to the loyalty, military service and allegiance of his counts and barons. Yet, the emperor, as king of the Romans, put forward the same pretensions. Again, throughout Christendom the pope was spiritual master over all bishops and abbots; while these, on the other hand, were subject to feudal obligations towards the emperor, or some other temporal sovereign.

The pope, in virtue of his supreme spiritual jurisdiction, could in theory impose his will on the papal counts and barons, withdraw them from lay obedience to the emperors and even depose them. In the same way he could depose even the emperor and other princes, place empire kingdoms and cities under interdict, and absolve subjects from their oath of allegiance. He could, so to speak, rock the whole feudal pyramid from apex to base.

It was in the time of Gregory VII (1073-85) that this conflict of jurisdictions reached an acute stage over the dispute as to where lay the essential limit of feudal suzerainty. Added to their ecclesiastical office, bishops and abbots held extensive temporal power. Yet both their spiritual and their temporal authority was expressed in their Investiture with Crosier and Ring; spiritual symbols, clearly. Under the German emperors, particularly the Ottos, the popes, chosen from a Roman nobility subservient to the empire, had allowed the emperors to invade at will the domains of the spiritual and to invest with Ring and Crosier. Gregory VII now claimed the right to full investiture by the Holy See. The then youthful emperor, Henry IV, held in small esteem by his people and vassals, seemed an easy adversary to overthrow. But the conflict thus begun lasted nearly fifty years, and broke out afresh in the later twelfth century.

Apart from its struggle with the emperors the Papacy found, in Rome itself and among the Roman aristocracy, other problems which increased its difficulties. The pope had to reckon with the Roman 'Commune,' all of patrician class, whence came the signal for popular risings and riots. Any pope who became embroiled with his Commune was as good as lost. The great Roman families had long tended to usurp the Holy See, the occupancy of which they regarded as their rightful domain. For two centuries now had the Church thus been enslaved. In the eyes of the barons the Papacy was no longer a universal episcopal office but a purely Roman title, a legitimate feudal benefice for the patricians of Latium. Popes of non-Roman origin such as the French Sylvester II (a truly high-minded and spiritual pope who nevertheless had to hide humbly behind the emperor's mantle) and Gregory VII, who was of Tuscan birth, appeared to the Romans as aliens. And the high spiritual authority which they wielded only made them the more distasteful to the Roman patricians.

A non-Roman pope who became involved with the empire was likely to see three-quarters of his barons, who were under feudal oath to the emperor, rise against him. He was caught between the hammer and the anvil. The chief support for the popes in such difficult circumstances had always been the Church itself, and in particular the monastic orders. Yet sometimes this support was lacking, especially when a pope tried to bring back to the straight and narrow path of virtue bishops and monks

who had no desire to be reformed. Under Alexander II (1061-73) the monk Hildebrand (later Gregory VII) and his friend, Peter Damian, had tried to cleanse the Church in Milan where scandals had become intolerable; but their efforts were rapidly stifled in blood. The famous Reform of Cluny was a "robe of Penelope," constantly taken in hand but never completed. A great abbey might suddenly become a hide-out for brigands; at Rome in the worst days there are tales of corrupt priests who disguised themselves as archbishops and cardinals, invaded the basilicas and laid avaricious hands on the offerings of pilgrims. St. Peter Damian's "*Liber Gomorrhæanus*" contains much to show how evil men even in an age so seriously preoccupied with thoughts of God and the hereafter, could lay violent hands without scruple upon the most sacred and highly placed persons. One begins then to understand how so great and saintly a man as Pope Gregory VII could experience so tragic a reign upon the throne of St. Peter; and how great a work he accomplished in vindicating the spiritual authority of Christ's Church from the invasion of temporal rulers.

B. POOLE.

#### SHORT NOTICE

Mr. Alec Robertson's plan and purpose in his book **Contrasts: The Arts and Religion** (S.C.M. Press. 6s.) are thus described by the publishers: "The author places side by side artists whose primary concern is the world of religion and artists whose primary concern is the world of nature and humanity. So he hopes to show that all great art is basically religious. Four poets, two composers, three painters, and a great cathedral are called as witnesses." And, if we add that the book is pleasantly illustrated, it may be we should say no more, for the critic is warned off in the opening paragraph of the foreword: "The wise, for whom I am not writing, will doubtless not have far to read before discovering false premisses, half-truths, and inconsistencies. The simple, for whom I am writing, are more likely to appreciate the entirely subjective character of the book, which takes its stand on the fact that a man's personal experiences, however badly expressed, are bound to have some value because they are at least related at first hand." The wise will already perhaps detect a half-truth in that second sentence; and Mr. Robertson is too gifted a man not to give himself the lie. The fact is that he is an accomplished student of music, and both wise and simple will see that on Bach and Handel he knows what he is talking about. We wish we could say as much for his treatment of Milton, for example. It is the popularizer's business, surely, to interpret at a general level what the savants discuss at theirs; but here the author has tried to work out his thesis, "that all great art is basically religious", at the level of the "simple"—an impossible task—instead of making over to them the best that has been thought on this subject, with, of course, his own views added. There thus appears some lack of discipline in his approach, though we prefer to think that for the moment he has abandoned his true *métier*, so admirably realized at Broadcasting House.



# REVIEWS

## DIPLOMACY AND PRAYER<sup>1</sup>

AS M. Olier was instructing the exiled Charles II in the Catholic faith, he must often have thought, a trifle wearily, that if his great master Bérulle had been more successful in his mission to England, all this instruction would not have been necessary. For Henrietta Maria of France had set forth in June, 1625, to meet her husband fortified by the dispensation which Bérulle had obtained for her in Rome and with words of his in her ears which recall the language of Mardochai to Esther. She was 15 and her husband 24, and the Papal Brief, which brought her the Golden Rose on undertaking a marriage that would bring help to the Catholics of England spoke of her going: "inter spinas hebraicae iniquitatis, flos de radice Iesse". But her confessor, Bérulle, and the twelve Oratorian Fathers who went with him to England, somehow fell foul of that English suspicion of things French which centuries of war had made endemic and, themselves uncomprehending, were sent back, uncomprehended and unhonoured, within a brief space. The Capuchins of Père Joseph were to succeed better; but England had been a sad disappointment for Bérulle. The story has been well told by Fr. Gordon Albion in his book "Charles I and the Court of Rome", and one is surprised to notice that the biographer of Bérulle does not seem to know this work. Nor does Fr. Molien mention the report made by a Carmelite friar in London at the time (autumn, 1625) of Bérulle's withdrawal from England: "M. de Bérulle has been treating with the Duke of Buckingham on certain questions, and the Duke told him to his face he knew nothing about business and had better mind his breviary. M. de Bérulle was offended and returned to France." Fr. Molien puts the blame on Buckingham, but Bérulle was of a vehement temperament and precipitate action was not impossible to him.

Bérulle's close friendship with Kellison, the President of Douai, and his acquaintance with the Vicars-apostolic, William Bishop and Richard Smith, have only come to light since the publication of the letters of Bérulle, by Professor Dagens of Nymwegen (1933-39). Fr. Molien has used this large collection to advantage, but he is mistaken in saying that in 1608 Kellison and Bérulle were bent on starting a Carmelite nunnery in England. The letter from Kellison speaks of ladies coming from England to try their vocation in France or Flanders. Bérulle's part in procuring the appointment of a vicar-apostolic for England in 1624 is clear in these letters, but Fr. Molien does not notice it. One may wonder whether the estrangement that arose between Bérulle and his former friends of the Society of Jesus was not at least in part due to his new alliance with the survivors of the Appellants. The most stubborn of the Appellants, Bagshaw, had retired to Paris, where he was still living in 1624. Kellison, too, was to support the vicars-apostolic against the regulars in the matter of the grant of faculties in 1628. Now Bremond, who made Bérulle his hero, argued that the Oratorians could not have started the feud with the Jesuits, for they were a new congregation, in their first fervour, whereas the Jesuits were not. This *a priori* argument will not supply for the lack of historical evidence.

<sup>1</sup> *Le Cardinal de Bérulle*. By A. Molien, priest of the Oratory. Paris, Beauchesne, 1947. 2 vols, pp. 391 and 395. Price not stated.

On the other hand, when the feud came to a head (1623-24) over the Carmelite friars' direction of the *Carmélites*—whom Bérulle had brought from Spain and set up in France—both sides were ordered to state their grievances to the nuncio, and in his apologia Bérulle unloads all the bitterness of his soul by blaming all his misfortunes on the Jesuits. They had stated their case: an Oratorian (for example) had told his audience from the pulpit, with great elaboration of detail, that in flocking to hear a famous Jesuit preacher they were worshipping the golden calf; Bérulle had dismissed him later, but whether for this or for other faults is not clear. Other charges there were on both sides; but what Fr. Molien does not relate is that a reply of the Jesuits (written for the Nuncio) to all the charges of Bérulle, point by point, was found and published by Dagens in 1937. Bérulle's outburst was published, as long ago as 1761, by enemies of the Jesuits; their defence has been much less before the public, though it is adequate. At the close of his list, Bérulle says that it is notorious that in England the Jesuits have difficulties with all the clergy and with all other religious. He had been brought up at the Jesuit school of Clermont; had made a retreat of election under Fr. Lorenzo Maggio (who told him: I know not what designs God has upon your soul, but this I know, that He does not call you to the Society); had been given by Aquaviva a share in all good works of the Society; and yet there was this estrangement. Why? Fr. Molien does not add anything to the theories of Bremond, in spite of the careful discussion of the affair by Fr. Foqueray (III, 571-580), which completely answered Bremond. He does not notice the summing-up given by Corsini (the Nuncio) in Dagens (II, 410) nor the melancholy expectation of persecution which, on his own showing, Bérulle had entertained for 15 years, owing to a message given to him by a female mystic. His trust in these messages is sufficiently absurd when it leads him to urge on the attackers of La Rochelle, relying on the word of Madeleine de S. Joseph that the town would be taken.

The spirituality of Bérulle (and to the texts which enshrine this Fr. Molien gives up one-third of his space) was greeted by Bremond as a Copernican revolution. It is indeed worth infinitely more than his politics, of which he himself said that at best they were a great waste of time. But the emphasis was misplaced by Bremond; instead of opposing Bérulle as theocentric, to his predecessors who were supposed to be self-centred humanists, he would have done better to contrast the mind of Bérulle, centred on Christ, with the theocentric Teutonic mystics, abstractedly concerned with the nature of the godhead and avid followers of the pseudo-Denis. But then Bérulle would not have been such a pioneer!

After pages of enthusiastic praise for their originality, Bremond coyly admitted in a footnote that the source of Bérulle's ideas was obscure. Since 1921 much of this obscurity has been cleared away, and Fr. Molien (who contributed the article on Bérulle to the *Dictionnaire de Spiritualité*) has much to say about Bérulle's debt to the Lady of Milan, Isabella Berinzaga, to a Dutch treatise called *The Pearl of the Gospel*, to Ludolph the Carthusian, and to others. He does not however give full value to the inspiration Bérulle drew from the Carmelite nuns whom he had brought into France from Spain. They were perhaps the greatest spiritual invaders of France to cross the Pyrenees since Priscillian, and their effect was most salutary. The preoccupation with Christ which Bérulle preached comes straight out of the 22nd chapter of the Autobiography of St. Teresa. He has elaborated the theology of it, but the essential is Teresian. So is his devotion to

St. Joseph, a devotion which is like some radio-active element, showing wherever it is found the trace of Carmelite influence in this great age. (If more were known of Benet Canfield, the English Capuchin, the tale of Bérulle's debts would be more complete still.)

In the Carmel of Paris, some time in 1649, James Duke of York, having come by his mother's request to see the Prioress, promised to pray every day for light to see and strength to adopt the true religion. In the same convent his mother had served the nuns at supper the night before she left for England in 1625. It was in such cloisters rather than on the great stage of politics that the triumphs of religion were won in that age.

J. H. C.

#### CHRIST AFTER CONFUCIUS<sup>1</sup>

**M.** LOU TSENG-TSIANG was born in Shanghai in 1871. His father, who belonged to a well-to-do family, was a catechist of the London Missionary Society, and it was from an Englishman that his son received Baptism. At the age of twenty-one, Lou Tseng-Tsiang went to the Chinese Legation at St. Petersburg, as an interpreter, and while there he entered the Diplomatic Service of his country. In 1906 he was appointed Chinese Minister at The Hague. In 1899 he had married a Belgian Catholic, and in 1911, when he returned to St. Petersburg as Special Commissioner for Treaty negotiations with Russia, was himself received into the Church. At this time the Chinese National Revolution was coming to a head. In February, 1912, the Emperor abdicated, and M. Lou was invited to return to China to become Foreign Minister in the new Republican Government. With a few short interruptions, during one of which he was Prime Minister, he held this post until 1920, and among the duties that fell to his lot was that of leading the Chinese Delegation at the Versailles Peace Conference. In 1922 his wife's state of health necessitated a return to Europe. She died in 1926. Shortly afterwards M. Lou entered the Abbey of Saint-André in Belgium and he is now Dom Pierre-Célestin, O.S.B. He was ordained priest in 1935. In 1946 he was invited by Cardinal Tien to return to China. He takes leave of his readers as he prepares to enter upon this latest stage of his vocation.

It is a remarkable story. Were it only an account of the author's visible career and of the events with which he has been so closely connected, it would still be remarkable. But it is far more than that. The author's own description of his book is an "account, at once too long and too short, of the divine favours which have accompanied me from the cradle to old age, and of those also with which Providence, I have no doubt, will endow my country" (p. 97). With simplicity and directness, and a great power of synthesis and condensation, he gives us a selection of his outstanding memories and reflections, woven round the double cord of his own religious vocation and the Christian vocation of his country.

As a "spiritual Aeneid" this book will win a high place. Frankly, humbly and gracefully Dom Pierre-Célestin describes the ways in which God led him on, step by step, to the Catholic Church, to the religious life, the priesthood and the apostolate. The unfolding of his vocation has been gradual throughout; he did not, for instance, foresee the priesthood when he decided to enter religious life, or an active apostolate when he became a

<sup>1</sup> "Ways of Confucius and of Christ," by Dom Pierre-Célestin Lou Tseng-Tsiang. Translated by Michael Derrick. (Burns Oates, 1948, pp. 140, 10s. 6d.)

priest. His own rôle has been one of attentiveness to the manifestations of God's Will and obedience to the voice of conscience.

He tells us in some detail how the "Confucianist spirit" played an important part in his spiritual progress. He gladly agreed that the English version of his book<sup>1</sup> should appear under a title directing attention to this fact. "I am a Confucianist," he declares, "because that moral philosophy, in which I was brought up, profoundly penetrates the nature of man and traces clearly his line of conduct towards his Creator, towards his parents, and towards his fellows, individual and society" (p. 64). Confucianism strongly inculcates obedience to the Natural Law and the practice of filial piety. It is these elements that he stresses, as they are found in the classics that form the basis of the best traditional education of China. He does not attempt to give a critical account of the whole of Confucianism with its later additions, or to discuss controverted questions like that of ancestor-worship. One might say that Confucianism has been for him, as a Chinese Christian, very much what the moral philosophy of Aristotle is for many a European Christian. There is no question of "approving" Confucianism as a religion, but he does attribute to its best elements the long endurance of Chinese culture and civilisation, and he believes that they have an important part to play in the growth of the Church in China.

If China had had some kind of protectorate in Palestine at the time of Our Lord, His first disciples "might just as well, God wishing it so, have made their centre at Peking instead of at Rome"! That possibility should certainly be pondered by all who would understand "Catholicism." The Mediterranean world was Christianised first but it has not exhausted the potentialities of Christianity. The full meeting of the Chinese people with Christ has long been delayed. Dom Pierre-Célestin gives us the main facts of the history of the Church in China and emphasizes the importance of recent Papal action. It is always the future that he has in mind rather than the past with its disappointments and mistakes. He discusses the question of a Chinese liturgy, following the lead of the Secretary of the Sacred Congregation de Propaganda Fide: "It is the sign of a great spiritual victory of the Church that one should be able openly to dilate upon a problem of this magnitude at this opportune moment" (p. 91). He deals with the fears such a proposal may arouse, and urges the need of "bilateral" cultural ties between the Western Church and China—the necessity not only of the Chinese studying the Graeco-Latin culture but of Western Catholics studying the Chinese culture.

This is a most inadequate sketch of some of the things Dom Pierre-Célestin says about the Christian vocation of China. We can only hope that his book will be widely read in this country and meditated with that "intellectual solicitude" of which he is so outstanding a model.

Much in his book that is of great interest and importance has had to be passed over. We should not like to leave altogether unmentioned his reflections on international relations, his elaboration of the theme of the family as the basis of society, his remarks on Benedictine Monasticism and the part it can play in the establishment of the Church in China, and (last but not least) his tribute to his wife and the beautiful passages on his life with her.

J.W.

<sup>1</sup> The book was originally published in French in 1945, under the title "Souvenirs et Pensées." Before the year was out it was being translated into nine different languages. The English version (which is excellently rendered) has an additional "Letter to My Friends in Great Britain and America" which the author wrote in answer to requests that he should further develop some of the pages of the original book.



IDEALS FOR SCOUTS<sup>1</sup>

IT is strikingly unoriginal and unnecessary to say that we Catholics ought to be in the forefront of the service and training of youth which is so emphasised in the world of to-day. Yet it is not at all unnecessary to examine closely our approach to that service and see what it means in practice. Do we, by way of example, make a completely separatist and strictly denominational undertaking of it, or do we try to make use of outside organizations and permeate them with our spirit? If the former is our aim it is surely pertinent to ask whether it is as widely apostolic as it ought to be, and whether we have forgotten the old Ignatian principle of entering by our neighbour's door in order that we may lead him out by our own. Surely where we find movements in existence with similar objectives to our own we should take as active and prominent a part in them as our principles will permit. In Scouting we have just such a movement and it would be to our advantage not merely to support it but to come to the forefront in all its activities. Why? Because Catholicism and Scouting have the same aims and ideals. It is in drawing attention to this truth and in vividly recalling the close affinity between the two that the Heythrop Rovers have done a valuable work. May this be but the beginning and inspiration to a vigorous Catholic participation in the work of the Scout movement. What they have done is to point out that Catholicism had practised the Scout law hundreds of years before Baden-Powell was born, and in the person of her heroes—her saints—had held it aloft for universal admiration and imitation. The immediate object of the book—using a common educational device—is to tell the stories of a number of saints whose lives illustrate in some emphatic way a particular Scout law, and so to make that law more of a reality to the boys' minds. That the stories do in fact grip their imaginations is proved by experience; they ought, therefore, to produce the effect on character which is desired. At first reading the book might be criticised on the grounds of being a little too poetic, but the reviewer believes that the more experience of boys one has the less weight that criticism will bear. There is in boys more poetry—real spontaneous poetry—than appears on the surface, as their eagerness for nature study so clearly manifests. The book's poetical moments, linked as they are with manliness, courage and adventure, will probably prove an added benefit to its readers. And let this be said, in conclusion, that even from the hagiographical point of view alone the book is deserving of attention.

J.K.

<sup>1</sup> *Pathfinders of Christ. (Heythrop Rovers' Saints for Scouts).* Edited by C. Desmond Ford, S.J., with a Foreword by Lord Rowallan, Chief Scout, and a Prologue by C. C. Martindale, S.J. Burns Oates & Washbourne Ltd. Price: 7s. 6d.

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